

THE
GOVERNANCE
of Vertue.

Teaching all faithful Christians,
how they ought dayly to leade their
life, and fruitfully to spend
their time vnto the glory
of God, and the health
of their owne
Soules.

Newly corrected by T. Beacon.



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To the godly Reader.

GRace groweth after gouernāce,
Is an old said sawe in ech place:
If gouernance haue good re-
semblance,
Grace delighteth to followe the trace.

Grace glorieth in godly gouernance,
Grace hasteth to her hall and palace,
Grace doth godly gouernāce aduāce,
And cause it to excell in each place.

Where gouernance is godly, wise,
Sage, sober, honest, and prudent,
There doth grace gloriously deuise,
To haue her seate aye permanent.

But if gouernance be wicked,
Idle, wanton, vndiscreet, and vaine:
Grace which is godly disposed,
With such gouernāce cannot remain.

(fore,
This booke shall thee instruct there-

Thy life vertuously to lead:

That grace with thee may euer-more
Remaine, as Gods most blessed seed,

To fight against Sathan and sinne,
To redresse errors and heresies:

To pray to God, his grace to win,
In this book to learn thou maist deuise

Take thou it therefore in good part,
As a ioyfull iewel for thy wealth: (hart,
And giue God thanks with all thy
Which by his word worketh thy helth.

As for my trauell and paine,
I craue none other recompence:

But thy life vertuously to traine,
That thou mayst enioy Gods preſence.

2. Reg. I. If a man bee vertuous,
there shall not a haire of his head fall
to the ground. But if wickednes shall
be found in him, he shall die for it.



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How a man should behaue himselfe in
the morning when he riseth.

When thou risest in the morning, looke that
thou with all humblenes of minde knee-
lest downe, and lifting up thy heart, thy
hands, and thine eyes to heauen, vnto
God the father Almightye, pray on this
maner,

A Prayer for the Morning.



Lord God, my heavenly
father, I most humbly
thanke thee, that thou of
thy fatherly goodness
hast boundest to beleeue

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me this night from all evil: I most entirely beseech thee, to preserve me also this day, both from suffering and doing any evil, and to give mee grace so to walke in the light of thy holy word, that I may bring forth the frutes of the same, vnto the glorie of thy blessed name, and the profit of my neighbour, Amen.

After thou hast prayed on this manner, seeing we be all sinners, it shall be expedient (if thou hast convenient leysure) to confesse thy selfe to God on this manner.

*A confession of our sinnes vnto God,
the father.*

Most grievously haue I wretcheo sinner offended thee, my Lord God, & heavenly Father, both in thought, word, and deed, in so much, that in my selfe I finde such unworthinesse, that if I did not behold thine exceeding great mercies, set forth in thy dearely beloved Sonne our Lord & Saviour Iesus Christ, I could not but
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bespasse and to holp giue my selfe into
 the hands of Satan, that olde enemy
 of mankinde. But when through thy
 grace and holy working, I looke vpon
 thy merites offered freely to all faith-
 full penitent sinners in thy Sonne
 Christ Iesus, for whose sake thou art
 well pleased with man, and of thine
 owne good will forgiveest vs all our
 sinnes, whensoever we flee vnto thee
 in his name, I cease to despasse, and
 begin to conceiue an earnest faith, and
 an vndoubted hope of obtaining for-
 giuenesse of all my sinnes in Christs
 blood, for thy louing and fatherly pro-
 mise sake. I therefore poore & wretched
 sinner, most humbly beseech thee for
 Christs sake, to forgive me all my
 sinnes, wherewith from the day of my
 birth, vntill this present time, I haue
 most grievously offended thy fa-
 therly goodnesse, and to giue mee
 grace, so to resist the Diuell, the
 world, and the flesh, and so to order
 my life according to thy blessed will,

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that thou mayest delight in me as a
father in his sonne, defend me from all
euill, & worke in me all good things,
vnto the glory of thy holy name.

After the confession, say the Lords
prayer, called the *Pater noster*, and so
commending thy selfe vnto God, fall
in hand with some honest & vertuous
exercise, according to thy calling. But
whatsoever thou doest, doe it with
purenesse of heart, and singlenesse of
eye, yea, so do it, as though God were
present, and looked vpon thee, as vn-
doubtedly he doth.

Of dinner.

When the time commeth, that thou
shouldest refresh thy wearie & hungry
body, approach vnto the table with re-
uerence, and when thou art set, lift vp
thy heart, thy hands, and thine eyes
vnto heauen, and pray vnto God on
this maner.

A prayer before dinner.

○ Most gentle God & louing father,
which mercifully feedest all liuing
crea

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creatures, wee beseech thee, blesse vs
as and all these thy gifts, which wee at
in all this present shall receiue at thy benig-
nings, teous hand, for the refreshing of our
hungry bodies, & giue vs grace to do
all things vnto the glory of thy holy
name, through Iesus Christ our Lord,
Amen.

*Of thy behanour at the table in
dinner time.*

When thou hast thus prayed vnto
God, eate thy meate soberly & christi-
anly, eschewing all superfluitie, surfeit-
ing, and drunkennesse: Considering,
that thy meat and thy drinke are the
gifts of God, and are reuerently and
thankfully to be receiued. Remember
that the time of thy repast, & thy beha-
uor be honest & comely in all things.
Let thy communication, as the Apostle
saith, be well sauoured and powdered
with salt, that is to say, seasoned with
godly wisdom, that thou mayst
know how to answer euery man. Let
no filthie talke proceede out of thy
month,

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mouth, but that which is good to edifie, when need is, that may haue fauor with the hearers, remembering that thou shalt giue accounts at the day of iudgement, for euery idle word that thou speakest. Eschew all dissolute and vncomely laughing, lest thou be thereby counted wilde, wantō, foolish, & without good maners. Let thy countenance be graue, sober, modest, gentle, and louing towards all that bee at the table, and so fashion thy self in gesture, word, and deed, as though God and his Angels were visibly present at the table: And when dinner is done, giue thanks to God for his benefits on this maner,

A thankesgiuing after dinner.

We thanke thee, O heavenly father, for this our food, which being sanctified by thy word, thou hast vouchsafed at this present to giue vs: we beseech thee, that thou wilt also feede our soules with the lively bread of thy word which cometh out of thy mouth, that
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wee receiuing at thy mercifull hande,
meate both for our bodies and soules,
may liue and grow in all godlines, un-
to þe glory of thy blessed name, through
Iesus Christ our Lord, Amen.

What is to be done after dinner.

After thou hast giuen thanks vnto
God for thy repast, returne vnto thy la-
bour, and vertuouly exercise thy selfe
according to thy vocation and calling.
Employ earnest diligence about thy
busines, and alway in thy minde desire
God to blesse, to prosper, and bring to
passe all thy counsels, deuises, trauailes,
labours, and enterprises. Doe not thy
worke negligently and deceitfully, but
so labour, as though God were present
& beheld thee, as vofainedly hee doth.
Cursed bee hee, saith *Hieremie*, that
doeth the Lordes worke deceitfully.
Saint Paul also exhorteth, that whatso-
euer we doe, we should doe it heartily,
as though we did it to the Lorde, and
not

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not vnto men; Forasmuch, saith hee, as ye know, that of the Lord ye shall receiue the reward of inheritance, for yee serue the lord Christ. Yea verely, so many as labour or trauell in any vertuous enterprise, they serue God, and of God shall they receiue their reward. Therefore in thy calling labour earnestly & diligently, whosoever thou bee, seeke not onely thine owne lucre and aduantage: but much more the glory of God, and the profit of thy neighbour, as the Apostle saith, Doe all things vnto the glorie of God. Again, let euery man looke not for his own profit, but for the profit of other. Charitie seeketh not her owne.

Of supper.

When the time is come, that thou shalt leaue off thy worke, and prepare thy selte vnto supper, euen with the same reuerence that thou camest vnto the table at dinner, come againe now: before thou doest taste any meate, pray on this manner.

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A prayer before supper.

THe eyes of al things look vnto thee, O Lord, thou giuett them meate in due time; thou openest thy hand, and fillest every liuing creature with thy blessing: vouchsafe, O heauenly father, for Christs sake, mercifully to looke vpon vs, louingly to blesse vs, and liberally to giue vs grace so to taste of these thy creatures, that our bodies being sanctified with the moderate vse of them, we may be moze able to seruethee our Lord God, and to profit our neighbour, through Iesu Christ our Lord, Amen.

*Of thy behauiour at the table,
in the suppertime.*

After thou hast thus prayed vnto God, cate thy meate with a chearfull and thankfull minde, vsing the same modestie and honest behauiour, that thou diddest vse at dinner. And whē thou hast

Pa. P. B. 36 supped,

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supped, giue thanks vnto God
for his benefites on this wise.

At thankesgiuing after Supper.

For these thy benefites, where
with thou hast refreshed our
hungry bodies, wee thanks thee
(most mercifull Father) desiring
thee, that thou wilt also feede our
soules with the lively faith in the
bloed of thy Sonne Iesu Christ
our Lord, that wee be learning sted-
fastly, and working tiligently
thy holy will, may obtaine thy
glorious kingdome, through the
same Iesu Christ our Lord, Amen.

What to be done after Supper.

When thou hast on this wise
giuen thanks vnto G O D, thou
mayest doe what thou wilt, so it
be godly and honest, vntill thou
goest to bed. If thou canst reade,
reade thou thy selfe, or els heare
some other reade part of the holy
Scriptures, that may be to the co-
fort of thy selfe, and of so many as

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be with thee, or passe the time with friendly & honest talke by some of thy louing & trusty familiars, or els debate with thy selfe, how thou maiest most conueniently bring to passe that thou hast to doe the next day following.

Of going to bed.

And when the time commeth that thou must goe to bed, thou being in thy chāber, call to remembrance how thou hast spent the day past. If thou perceiuest, that thou hast offended God in any thing at all, confesse thy fault vnto him with a repentant & sorrowfull hart, & desire him of his great mercie for Christes sake to forgive thee, and promise, that vnto the vttermost of thy power, his grace working with thee, thou wilt amend that wherein thou hast offended, & walke more diligently in the rules of thy profession. Cry with the Publican, O God, be

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increisfull vnto me a sinner. Cry with that lost son, Father, I haue sinned against heaven and in thy sight, and am no more worthy to be called thy son. Pray with Dauid, For thy names sake, O Lord, forgiue me my sinne, for it is exceeding much. Thus with a faithfull heart beleeuing that thy sins are forgiven thee, cōtent thy self, and quiet thy conscience. If thou perceuest, that thou hast that day committed no notable crime, the giue to God right hearty thanks, which by his holy Spirit hath now wrought the same in thee, and desire him to increase his gifts in thee, that his glorie may bee shewed in all thy actes and deeds. This done, prepare thy selfe to bedward: and when thou art ready to lye downe, lift thou vp thy heart, thy eyes, and thy hands vnto heauen, and pray to God on this manner.

*A prayer to be said, when
we go to bed.*

I Thanke thee (O heauenly Fa-
ther) by thy dearely beloued
sonne Iesu Christ our Lord and
Saviour, that of thy free mercie
thou hast preserved mee this day
from all hurts and dangers.

Mouchease also, I most hum-
bly beseech thee, to keepe me this
night, and to save me from all
mine enemies both bodily and
ghostly. Give to my body quiet-
nesse and sleepe, but let my mind
continually watch vnto thee,
thinke on thee, and on thy holy
law, that whē the chærefull light
of the day shall spring & appeare,
I being whole both in body and
minde, may ioyfully rise againe,
be thankesfull vnto thee; and dili-
gently walk in my vocation, vn-
to the glory of thy blessed Name,
and the commoditie of my neigh-
bour, through Iesus Christ thy

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Sonne, Amen.

When thou hast thus prayed,
lye downe in thy bed, and say on
this maner.

The prayer.

O Lord God and my heavenly
Father, I commend my bo-
dy and soule into thy hands, that
in Christ, which is our life and re-
surrection, thou willest defend me
from ouerlasting death, and giue
me that blessed and ioyfull life of
immortalitie, and that he which
is the true light, may poure out
the brightnesse of his grace into
my heart, and p̄serue me both
body and soule, vnto that day of
the glorious resurrection, where
the faithfull with ioyfull hearts
shall see thy face to face, and for
euer reigne with thee in glorie,
Amen.

Remedies against all kinds of
temptations.

Against

of Vertue.

Against Idolatrie.

If that olde enemy Sathan go-
tth about to perswade thee, that
there be no Gods than one, re-
sist him with these Scriptures.

Sentences out of the olde
Testament.

I Am the Lord thy God. Thou Exo. 20
Thalt haue none other Gods in
my sight.

Understand and marke well Deut. 4
that the Lord, he is God in hea-
uen above, and vpon the earth
beneath, neither is there any o-
ther God besides him. Heare Is- Deut. 6
rael, γ Lord our God is one Lord.

See how that I, yea, that I am Deut. 3
the Lord, & that there is no God 23.
but I.

Heare, O my people, I will Psal. 8.
charge thee, O Israel, that if thou 10.
wilt hearken vnto me, there shall
no strange God be in thee, neither
shalt γ worship any other God:
For I am the Lord thy God.

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Esa, 45

I am the Lord, and there is none other.

I am the Lord, and there is else none. It is I that created light and darknesse, I make peace and trouble, yea even I the Lord doe all these things.

Am not I the Lord: is there any God but I? A God that is righteous, and such a one that sa-
ueth: there is none bestoes me.

Turne vnto me all y^e coastes of the world, & ye shalbe saued: for I am God, & there is else none.

Mal, 2

Haue we not all one Father: hath not one God made vs?

An example out of the olde Testament.

Gen, 8

Abraham saw this, and worshipped one.

Sentences out of the new Testament,

Mat. 4

Thou shalt worship the Lord thy God, and him onely shalt thou serue.

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Wee haue but one God, which I. Cor.
is the father, of whom are all
things, and wee in him, and one
Lord Iesus Christ, by whom are
all things, and wee in him.

There is one Lord, one faith, Ephe. 4
one Baptisme, one God, and Fa-
ther of all, which is aboue all, and
through all, and in you all.

There is one God, and one I. Ti. 2
mediatour betwene God and
man, euen the man Christ Iesu,
which gaue himself a ranfome for
all men.

There are thre which beare Iohn. 5.
recozd in heauen, the Father, the
Word, and the holy Ghost. And
these thre are one.

Against infidelity or misbeliefe.

F Sathan at any time moueth
thee vnto infidelity or misbelief
eithertoward God or his word,
by no meanes leane vnto him, but
against his tēptation enarme thy
self with these holy Scriptures.

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Sentences out of the olde
Testament.

Isay. 7 If ye do not beleue, there shall
no promise be kept with you.

Ierem. 5 Thy eyes, O Lorde, looke vpon
faith.

Abac. 2 The righteous shall liue by faith.

Osc. 2 I will marry thee vnto mee in
faith, and thou shalt know that I
am the Lord.

Psal. 78 The wrath of the Lorde came
vpon Israel, because they beleued
not in God, nor trusted in his sa-
uing health.

Sapi. 2 The Lorde doth appeare vnto
them that haue faith in him.

Eccl. 2 Who be to the dissolute in heart,
that beleue not God: & therefore
shall they not be defended of him.

Eccl. 35 In all thy workes put thy trust
in God from thy whole heart, so
that is the keeping of the coman-
dements: and he that putteth his
trust in the Lorde, shall want no-
thing.

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Examples out of the olde
Testament.

Abraham beloued God, and so Gen. 12
was reckoned vnto him for righ-
teousnesse.

Dauid being a yong man and 1. Re. 17
of little stature, through faith in
the Name of the Lord of hostes,
fought with that proude monste-
rous giāt Goliath the Philistine,
and slae him.

Sisrach, Misach and Abedne Dan. 5
go through faith, chose rather to be
cast into a hot burning furnace,
than at the kings commandment
to cōmit idolatry, and to worship
strange Gods.

Daniel through faith wished ra-
ther to be cast quicke into the den
of Lions, than by the space of thir-
ty daies not to pray vnto the Lord
his God, according to the kings
commandement.

Sentences out of the olde
Testament.

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Act. 16. He that beleueth, and is baptized, shall be saved. But he y^e beleueth not, shall be condemned.

John, 1. As many as receiued Christ, hee gaue them power to bee the sonnes of God, in that they beleeued on his name.

John, 3. As Moses lifted vp the serpent in the wilbernesse: so must the Sonne of man be lifted vp, that so many as beleeue in him, may not perish, but haue euermouring life. For God hath so dearly beloued the world, that hee gaue his only begotten Sonne, that euery one that beleueth in him, may not perish, but haue euermouring life.

He that beleueth in the sonne of God, is not condemned. But he that beleueth not, is already condemned, because hee hath not beleeued in the name of the only begotten Sonne of God.

He that beleueth in the sonne,
hath

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hath everlasting life : but he that beleeueth not in the sonne, shall not see life, but the wrath of God abideth upon him.

This is the will of him that sent mee, that every one that seeth the sonne, and beleeueth on him, should have everlasting life, & I will raise him up at the last day.

Iohn. 6

I am the resurrection and life, he that beleeueth in me, although he were dead, yet shall he live, and every one that liueth & beleeueth in me, shall not die everlastingly.

Ioh. 11

Ye beleeue in God, beleeue also in mee, saith Christ.

Ioh. 14

Is it known unto you, ye men and brethren, that through the name of Christ, is preached unto you the forgiveness of sinnes, and that by him are all that beleeue, justified from all things, from the which yee could not be justified by the law of Moses.

Act. 13

Which saith both God purifie our

Act. 15

our

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our hearts.

Rom. 3

The righteousness that is allowed before God cometh by the faith of Iesu Christ unto all, and upon all that beleue.

Rom. 5

We being iustified by faith, & at peace with God, through our Lord Iesu Christ, by whom we haue a way in, through faith unto this grace, wherein we stand, and reioyce in hope of the praisse tht shall be given of God.

Ro. 10

Christ is the perfect fulfilling of the lawe, to iustifie euery one that beleueth.

Esa. 28

If thou wilt knowledg with thy mouth that Iesus is the Lord, & beleue with thy hart, that God raised him frō death, thou shalt be saued. For the beliefe of the hart iustifieth, & so knowledg with thy mouth, maketh a man safe. For thy scripture saith, Whosoever belueth on him, shall not be ashamed.

Ro. 14

Whosoever is not of faith, is sin.

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All ye are sons of God, because Gal. 3
ye haue belæued in Christ Iesu.

In Christ Iesu, neither is cir. Gal. 4
circumcision any thing worth, nor
circumcision, but faith which
worketh by loue.

By grace are ye saued through Ephe. 2
faith, yea, and that not of your
selues. It is the gift of God, and
commeth not of workes, because
no man should boast himselfe.

Above all things take vnto you Ephe. 6
the shield of faith, wherby ye may
be able to quench all the fierie
darts of the deuill.

Without faith it is not possible Heb. 11
to please God. For he that com-
meth vnto God, must belæue that
God is, and that he is a rewarder
to them that seeke him.

Be ye sober and watch, for 1. Pet. 5
your aduersarie the deuill goeth
about like a roving Lyon, seeking
whom he may deuour, whom see
that ye resist with a strong faith.

This

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This is the victorie which o-
uercometh the world, even by
faith.

Examples out of the new
Testament.

Mat. 9. The woman that was disea-
sed by the space of 12. yzares of
the bloudie issue, through faith
was made whole.

Mat. 15. The woman of Canaan,
through faith, obtained of Christ
health for her daughter.

Mark. 9 The father of the child posses-
sed with a deuill from his child-
hood, obtained of Christ through
faith, perfect health for his sonne.

Mar. 10 Bartimeus the blind man,
through faith recovered his sight.

Luke. 7. A certaine sinfull woman,
through faith obtained of Christ
forgiuenesse of all her finnes.

Acts. 5. The Apostles of Christ through
faith, notwithstanding the high
Priests commandement, conti-
nued in the preaching of Christs
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Gospell, and both patiently, ioyfully, and thankfully suffered all kinds of displeasure, for the name of the Lord Iesu. Read Hebr. 11 where thou shalt finde plenty of examples concerning this matter.

Against the heresie of such as deny Iesus Christ to be God.

IF Sathan at any time moueth thee to doubt of the godhead of Christ, as though he were onely man, and not God, a creature or a thing made, and not the Creator and maker of all things, enarme thy selfe against him with these Scriptures.

Sentences out of the olde Testament.

Vnto vs a child is bozne, & Esay. 9
vnto vs a sonne is giuen,
vpon his shoulder doth the king-
dome lie, and he is called with his
owne name, Wonderfull, the gi-
uer of counsell, the mightie God,
the

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the everlasting father, the prince
of peace, &c.

Esay. 25 In that day it shall be said,
Lo, this is our God, we haue
waited for him, and he shall saue
vs. This is the Lord in whom
we haue hoped, we shall be merry,
and reioyce in the saluation that
commeth of him.

Esay. 35 They shall see the glory of the
Lord, & the maiestie of our God:
and therefore strength the weak
handes, and comfort the feeble
knees, say vnto them that are of a
fearefull hart, Be of good cheare
and feare not.

Behold, your God cometh
to take vengeance, and you shall
see the reward that God giueth.
God cometh his owne selfe,
and will deliuer you. When shall
the eyes of the blind be lightened,
and the eares of the deafe opened.
When shall the lame man leape
as an hart, and the dumbe mans
tongue

longue shall be loosened.

¶ That thou wouldest cleave Esa. 64
the heauens in sunder, and come
downe.

Behold, I see foure men going Dan. 4
loose in the middelt of the fire,
and nothing hurt, and the fourth
is like the Sonne of God to looke
vpon.

Out of Egypt haue I called Ose. 11
my Sonne.

This is our God, and there Baru. 5
shal none other be compared vnto
him. It is he that hath found
out all wisdom, and hath giuen
her vnto Iacob his seruant, and
to Israel his beloued.

Afterward did he shew him-
selfe vpon earth, and dwelt a-
mong men.

The Lord saith vnto me, Thou Psal. 2
art my sonne, this day haue I be-
gotten thee.

Thy seate (O God) endureth Psal. 45
for

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for ever, the Scepter of thy king-
dome is a right Scepter.

Prov. 7 The Lord himselfe had me in
possession in the beginning of his
wates, or ever he began his
wozkes afozetime, I have bene
ordained from everlasting and
from the beginning, or ever the
earth was made.

When I was borne, there
were neither depths nor springs
of water. Befoze the foundations
of the mountaines were laid, yea,
befoze all this was I borne. The
earth & all that is vpon the earth,
was not yet made, no not the
ground it selfe. For when hee
made y^e heauens, I was present,
when he set by the depths in or-
der, when he hanged the clouds a-
boue, whē he fastned the springs
of the deepe, when he shut the sea
within certaine bounds, that the
waters shoulde not goe ouer their
markes that hee commanded,
when

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When hee layd the foundations of
the earth, I was with him, orde-
ring all things, delighting dayly,
and resting alway befoze him.

I came out of the most highest,
first borne befoze all creatures.

I caused the light that faileth Eccl. 24
not, to rise in the heauen, and cre-
red all the earth as a cloud.

I will be his father, and hee 2. Reg. 7
shall be my sonne.

Examples out of the elde

Testament.

When GOD had created the Gen. I.,

earth and all things therein,

he sayd, Let vs make man in our

Image after our owne likenesse:

this word vs doeth evidently de-

clare, that there be three persons

in the Godhead, the Father, and

the sonne, and the holy Ghost.

Wherof it manifestly followeth,

that as the Father is God, and

the holy Ghost God, so likewise is

the Sonne GOD, yea, true and

na

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naturall God, begotten of God
the Father from everlasting.

Gen. 18 Abraham saw thee, and wor-
shipped one, saying, Lord, I be-
seach thee, if I have found favour
in thy sight, doe not away from
thy servant.

Here it is evident also, that
there are three persons in the de-
itie, & yet notwithstanding, they
three are one God. Therefore
like as the first and the second
persons in the deity are very God
(I meane the Father and the holy
Ghost) so likewise is the second
person in the Trinitie, I meane
the Sonne, true and naturall God,
worthie all honour and glory for
euermore.

Exod. 3 **G**OD said vnto Moses, I am
the **GOD** of thy father, the
God of Abraham, the God of Isa-
ac, and the God of Iacob.

Here also is evidently declared
the

of Vertue.

the blessed and glorious Trinitie,
and that there bee three persons
in the God-head, & yet one God:
so that as the Father is God, & the
holy Ghost God: so likewise is the
Sonne God.

In the same yere that King D. Esay. 6
Isab oten, & saw the Lord, saith
the Prophet Esay, sitting upon
an high and glorious seate, & his
traine filled y temple. And about
him stood Seraphine, & hereof
every one had sixe wings. With
twaine ech couered his face, with
twaine his feet, and with twaine
hid he lie. They cryed also eche
one to another in this manner,
Holy, holy, holy, is the Lord of
hostes: The whole world is full
of his glory.

This word holy thrise rehearsed,
doth also manifestly declare, that
there are three persons in the
Godhead, and that they three are
one GOD: Christ therefore the
second

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second person in the Trinitie is
very God.

Dan. 4 King Nabuchodonosor com-
manded these three men, Sidrach,
Misach and Abednago, to be cast
into an exceeding hete burning
ouen, because they would not be-
come Idolaters, and at his com-
mandement, fall downe & wor-
ship the golde Image. And when
they were bound in their coats, ho-
sen, shoses, with their other gar-
ments, & cast into y^e het burning
ouen, y^e king looked into y^e ouen, &
said vnto his counsell, Did ye not
cast these three men bound into
the fire: They answered vnto
y^e king, Yea, O king. He answer-
ed & said, Lo, for all that, yet do
I see four men going wile in the
middest of the fire, and nothing
corrupt, and the fourth is like the
Sonne of God, to looke vpon.

Here is a mannest testimonie,
that Iesus Christ is the Sonne of
God,

of Vertue.

God, and God himselfe, as we shall evidently learne of the histories of the New Testament.

Sentences out of the new Testament.

This name shall be called Emmanuel. Mat. 1
nuel, which is by interpretation,
God with vs, or God and man.

This is my welbeloued sonne Mat. 3.
in whom I haue great pleasure. 17.

Thou art Christ, the sonne of Mat. 16
the living God.

Without all doubt this was Mat. 27
the sonne of God.

He shall be great, and shall be Luke. 1
called the sonne of y^e most high.

What haie thing which shall
be borne, shall be called the sonne
of God.

In the beginning was the
word, and the word was with
God, and the word was God.

One sa in the glory of the word,
as the glory of the only begotten
sonne of the father.

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For man hath seene God at a ny time: the only begotten sonne, which is in the bosome of the father, he hath declared him. Thou art the sonne of God, thou art the king of Israel.

Ioh. 3

He that beleueth not, is condemned already, because he beleueth not in the name of the only begotten sonne of God. The father loueth the sonne, and hath given all thinges into his hand. He that beleueth the sonne, hath everlasting life, and he that beleueth not on the sonne, shall not see life, but the wrath of God abideth on him.

Ioh. 6

I am the living bread, which came downe from heauen.

Ioh. 8

Except ye beleue y^e I am the son of god, ye shal dy in your sins.

Iohn. 10

I and my father are one.

Ioh. 11

I beleue that thou art Christ, the Sonne of God, which should come into the world.

Wack

of Verrue.

Doest thou not belæue that I Ioh. 14
am in the father, and the father
is in me?

This is everlasting life, even Ioh. 17
to know the alone true God,
and whom thou hast sent, Jesus
Christ.

O father, thou louedst me be, Ioh. 20
foze the world was made.

These things are witten, that
ye might belæue, that Jesus is
Christ the sonne of God: and that
in belæuing, ye might haue life
through his name.

Jesus Christ was declared to Rom. 2
be the sonne of God, with power
of the holy Ghost.

Christ is the image of the in- Colos. 1
uisible God, first begotten of all
creatures. For by him were all
things created, things that are in
heauen, & things that are on earth,
things visible & things invisible,
whether they be maiesty or Lord-
ship, either rule or power. All

C 2 things

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things are created by him and in him, and he is before all things, and in him all things haue their being.

Titus. 2

We looke for that blessed hope, and glorious appearing of the great God, and our Saviour Iesu Christ.

Hebr. 1

God in time past diuersly and many waies spake vnto the Fathers by the Prophets: but in these last daies he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glorie, and very Image of his substance, bearing vp all things with the word of his power, hath in his owne person purged our sinne, and is sitting on the right hand of the maiestie on hie, and is more excellent than the Angels, in as much as he hath by inheritance obtained

of Vertue.

ned a more excellent name than
they haue. For vnto which of the
Angels saide hee at any time,
Thou art my sonne, this day be- Psal. 2
gate I thee? And againe, I will
be his father, and he shall bee my
sonne:

And againe, When hee bringeth A. 13
geth in the first begotten Sonne
into the world, hee saith, And all
the Angels of God shall worship
him. And of the Angels he saith,
Hee maketh his Angels spirites,
and his ministers flames of fire.
But vnto y^e Sonne he saith, God,
thy seat shal be for ever and ever.
The scepter of thy kingdome is a
right scepter.

Jesus Christ yesterday and to Heb. 13
day, and the same continueth for
ever.

Who is a lyer, but hee that de-
nieth that Jesus is Christ? The
same is Antichrist, that denieth
the Father and the Sonne, who

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forer denieth the Sonne, the same hath not the Father. Let therefore abide in you that same, which you heard from the beginning. If that which ye heard from the beginning shall remaine in you, ye also shall continue in the Sonne & in the Father: and this is the promise that hee hath promised vs, euen everlasting life.

1. Iohn

3.

For this purpose appeared the Sonne of God, to loose the works of the Diuell.

This is Gods commandement, that wee beleue on the Name of his sonne Iesus Christ.

1. Iohn

4.

In this appeared the love of God towards vs, because y^e God sent his only begotten Sonne into the world, that wee might live through him.

1. Iohn

5.

Who is it that overcometh the worlde, but hee which believeth that Iesus is the Sonne of God?

God

of Vertue.

God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the sonne, hath life, and he that hath not the sonne of God, hath no life.

We know that the Sonne of God is come, and hath giuen vs a minde to know him which is true, and we are in him that is true, even in his Sonne Iesus Christ: The same is very God, and eternall life.

Examples out of the new Testament.

GOD the father proclaimed Mat. 3. Iesus Christ, both when he was baptized & transfigured, his onely begotten, naturall and welbeloued Sonne, saying, This is my dærely beloued son, in whom I haue great pleasure.

Two me possessed with diuels, Mat. 8 called Iesus the Sonne of God, saying, O Iesu the sonne of God, what haue we to doe with thee?

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Mat. 13 The men which were in the ship, seeing that the wind ceased so soon as Christ was come into the ship, said vnto him, Truly thou art the Sonne of God.

Mat. 17 When Christ demanded of his disciples, whom they thought him to be, Peter in the name of all the disciples, answered and said, Thou art Christ the sonne of the living God.

Mat. 26 When Bishop Cayphas said vnto Christ, I charge thee in the name of the living GOD, that thou tell vs whether thou be Christ the sonne of God, Christ answered, Thou hast said. Nevertheless I say vnto you, Hereafter shall you see the sonne of man sitting on the right hand of power, and come in the clouds of the Skie.

Mat. 26 When the Centurion & they that were with him watching Jesus, saw the earthquake & those things

things which happened, they feared greatly, saying, Of a surety, this was the Sonne of God.

They brought to Christ a man Mar. 9
sicke of the palsey, lying in his bed: and when Jesus sawe the faith of them, hee said to the sicke of the palsey, Sonne, be of good chare: Thy sinnes bee forgiven thee. And behold, certaine of the Scribes said in themselves, This man blasphemeth.

And when Jesus sawe their thoughts, hee sayde, Wherefore thinke ye evill in your heartes? Heere Christ proueth him selfe God, against all enemies, two manner of waies. First, in that hee forgiveth sinnes. For no man can forgive sinne, but God alone. Secondly, in that hee knoweth the very hid and secreete thoughtes of men: For who searcheth the heartes and regnes of men, but God onely?

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Mar. 15 When a certaine man possessed with an uncleane spirit, saue Christ a farrs off, hee came running and worshipped him, and cryed with a loud voyce, saying, What haue I to doe with thee, O Iesu, thou sonne of the most high, est God?

Mar. 14 The high Priest asked Iesus, & said vnto him, Art thou Christ, the Sonne of the blessed? He answered, I am. And ye shall see the sonne of man sitting on the right hand of power, and comming in the clouds of heauen.

Iohn. 1 Christ sayde vnto Nathanael, Before that Philip called thee, when thou wast vnder the figtree, I saw thee. Nathanael answered and said vnto him, Rabbi, thou art euen the very Sonne of God, thou art the king of Israel. Iesus answered and said vnto him, Because I said vnto thee, I saw thee vnder the figtree, thou believest: thou

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thou shalt see greater things then these. And he said vnto him, Verely, verely I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ascending and descending ouer the Sonne of man.

The miracle which Christ Ioh. 2 wrought at the marriage in Cana by turning water into wine, proueth him manifestly to be God.

After the Sermon that Christ Ioh. 6 made of the eating of his flesh, and the drinkeing of his blood, many of his Disciples, vnderstanding his wordes grossely (as the Papists do vnderstand the wordes of the Lords supper) went backe and forsooke him, and walked no more with him. Then said Iesus to the twelue, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the wordes of eternall life, and we beleue and are

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are sore that thou art Christ the
sonne of the living God.

Iohn, 9 Jesus heard that the Jewes had
excommunicated the blinde man,
whome hee had made to see: and
when hee had found him, hee said
vnto him, Doeſt thou beleeue on
the Sonne of God? He answered
and said, Who is it, Lord, that I
might beleeue in him? And Jesus
said vnto him, Thou hast seene
him, & hee it is that talketh with
thee. And he said, Lord, I beleeue:
and he worshipped him.

Ioh. 11 Martha said vnto Christ, I be-
leeue that thou art Christ, the son
of God, which should come into
y^e world. Jesus said to Thomas,

Ioh, 20 Bring thy finger hither, & see my
hands, and reach hither thy hand,
and thrust it into my side, and bee
no more faithlesse, but beleeving.
Thomas answered and saide vn-
to him, My Lord and my GOD.
Jesus said vnto him, Thomas,
because

of Vertue.

because thou hast seene mee, thou
hast beleued. Blessed are they
that haue not seene, and yet haue
beleued.

The Eunuch saith vnto Philip, Acts 8
See, here is water, what doth let
me to be baptized? Philip said vn-
to him, If thou beleue with all
thine heart, thou mayest. And hee
answered and said, I beleue that
Jesus Christ is the sonne of God.

The restoring of the blinde to
their sight, the raising vp of the
dead vnto life, & cleansing of the
Lepers, the healing of them that
were diseased with the palsey, the
restoring of men possessed with
devils & vncleane spirites to their
whole minde, the making of the
deafe to heare, and the dumbe to
speake, with other miracles that
Christ wrought, doe evidently
prooue Christ to bee the naturall
sonne of God, yea, and God
himselfe.

Against

The Gouvernance
Against the heresie of them, which
hold that Iesus Christ, the sonne
of God, tooke no flesh of
Mary his mother.

IF either Sathan with his subtile suggestions, or any of his deceitfull workemen, with their craftie reasons, and falsifying the holy Scriptures, goe about to perswade thee, that Iesus Christ the Sonne of God, took no flesh of that blessed Virgin Mary his mother, but brought his body with him from heaven, enarme thy self with these authorities of Gods word, against their pestilent & damnable darts.

**Sentences out of the olde
Testament.**

**I will set enmitie betwene thee
and the woman, betwene thy
seed and her seed. The very
same seed shall tread downe
thy head, and thou shalt creep
vpon his heels.**

of Vertue.

In thee all kindreds of the earth
shall be blessed.

In thy seed, shall all the nati. Gen. 22
ons of the earth be blessed.

The Scepter shall not depart Gen. 49
from Juda, and a Lawgiver from
between his feet, until Silo come,
and unto him shall the gathering
of the people bee. He shall binde
his soale vnto the vine, and his
Asses colt vnto the branch. Hee
washed his garment in wine, and
his mantle in the blood of grapes.
His eyes are redder than wine,
and his teeth whiter than milke.

There shall come a Starre of Numb.
Jacob, and raise a Scepter of Isr. 24
rael. Out of Jacob shall he come,
that shall haue dominion.

I will raise them vp a Prophet Deu. 28
from among their brethren like
vnto thee, & I will put my words
in his mouth, and he shall speake
vnto them all that I shall com-
mand him, & whosoever will not
hearken

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hearken vnto the wordes which
he shall speake in my Name, I
will require it of him.

1. Par.

17

I will set by thy seed after thee,
which shall bee of thy sonnes, and
will stablish his kingdome. He
shall build mee an house, and I
will stablish his seat for ever. I
will be his father, and he shall bee
my Sonne, and I will not put a-
way my mercy from him, as I
did from him that was before
thee, but I will set him in my
house and in my kingdome for e-
uer, and his seate shall be sure for
euer.

Psalm. 89

I haue sworn once by my bo-
linesse, that I will not faile Da-
uid. His seed shall endure for e-
uer, and his seate also like as the
sunne before mee. He shall stand
for euermore as the moone, and as
the faithfull witness in heauen.

Psalm. 132.

132.

The Lords hath made a faith-
full oath vnto Dauid, and hee shall
not.

of Vertue.

not shynke from it: Out of the
fruite of thy body shall I set vp,
an thy seate.

Behold, a Virgine shall con- Esay. 7
ceiue & beare a sonne, and shall
call his name Emanuch.

Unto vs a child shall be bozne, Esay. 9
and vnto vs a childe shall be gi-
uen: vpon his shoulder shall the
kingdome lie, and he shall be cal-
led with his owne name, The
wonderous giuer of counsell, the
mighty God, the euerlasting Fa-
ther, the prince of peace: he shall
make no end to encrease his king-
dome and peace: and shall sit vp-
on the seate of Dauid, and in his
kingdome, to set vp the same, to
establish it with equitie and righ-
teousnesse, from henceforth for
euermore. This shall the ielousie
of his Lord of hosts bring to passe.

Where shall come a rod with Esay. 11
of the kindred of Iesse, & a blos-
some out of his roie. The spirite
of

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of the Lord shall light vpon it, the
spirit of wisdom and vnderstand-
ing, the spirit of counsell, and
strength, the spirit of knowledge,
and the feare of God, &c.

Iere. 23 Beholde, the time cometh,
saith the Lord, that I will raise
vp the righteous branch of Da-
uid, which shall beare rule, and
discusse matters with wisdom,
and set vp equitie and righteous-
nesse againe in earth. In his
time shall Iudah be saned, and
Israel shall dwell without feare.
And this is the name that they
shall call him, euen, The Lord
our righteous maker.

Ioh. 23 Beholde, the time cometh,
saith the Lord, that I will per-
forme the good thing which I
haue promised vnto the house of
Israel, and to the house of Iuda.
In those daies and at the same
time, I will bring forth vnto Da-
uid the branch of righteousness,
and

of Vertue.

and he shall doe equitie and righteousnesse in the land. In those dayes shall Iuda bee helped, and Ierusalem shall dwell safe, and he that shall call her, is euen **GOD** our righteous maker. For thus the Lord God promisseth, Dauid shall neuer want one, to sit vpon the steele of the house of Israel.

I will raise vp vnto them, **Exo. 34**
one onely Shepheard, euen my seruant Dauid, he shall feed them, and hee shall bee their Shepheard. I the Lord will be their God, and my seruant Dauid shall bee their Prince. Euen I the Lord haue spoken it.

Understand this, and marke **Dan. 9.**
it well, that from the time it shall be concluded to goe and to repaire Ierusalem againe, vnto Christ, there shall be seuen weekes. Then shall the strates and walles be builded againe, 62. weekes, but with hard troublous time.

After

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After these 62. weekes shall
Christ be slaine, & they shall haue
no pleasure in him.

Mich. 5. Thou Bethleem Ephrata art
little among the thousands of Ju-
da: out of thee shall come unto me,
which shall bee the gouernour
in Israel, whose outgoing hath
beeue from the beginning and
from everlasting.

2. Chr. 8. Be glad and reioyce, O daugh-
ter of Sion: for loe, I come to
dwel in the midst of thee, saith the
Lord. At the same time there shall
many heathen cleaue to the Lord
and shall be my people.

Mal. 3. Behold, I will send my mes-
senger, which shall prepare the
way before mee, and the Lord
whom ye would haue, shall sone
come to his temple, yea, euen the
messenger of the covenāt, whom
ye seeke for.

Baru. 3. This is our God, and there
shall none other bee compared to
him.

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him. It is he that hath found out
all wisdom, and hath given her
vnto Jacob his servant, and to
Israel his beloved. Afterward
he be she to him selfe vpon earth,
and dwelt among men.

Examples out of the olde
Testament.

After that Adam & his wife,
through the craftie persuasi-
ons of Satan, had transgressed
Gods commandement, God in
presence of them both, euen for
their comfort, and for the quiet-
nesse of their conscience, said vnto
the Serpent, I will set enmity
betwene thee and a woman, be-
tweene thy seed and her seed: The
selfe same seed shall treade down
thy head, and thou shalt treade
vpon his heele.

These words of God the Fa-
ther, spoken vnto the Serpent,
shew euidently, and manifestly
proue, that Iesus Christ our Lord

is

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is the true and naturall sonne of Mary, and vnfainedly tooke his flesh and humanitie of her. For this word Seede, in this place signifieth the whole substance of Christes manhoode, and proueth evidently, that whatsoever Christ was being man, he truely and naturally receiued it of the corporall substance of Mary his mother the Virgine. Cursed therefore is the heretike Apelles, which thought that Christ had receiued his body of the elementes in the ayre, and passed thorow the Virgine, as the water passed thorow a pipe. Cursed are these heretikes Credo, Marcian and Manes, which hold that Christ had a fantastickall body, appearing to be man, and yet hauing no part of manhoode in him. Cursed is that heretike Valentinus with his Apes the Anabaptistes, which holde that Christ tooke no flesh
of

of Verue.

of Mary his mother the Virgine,
but brought his body with him
from heauen. GOD the father
calleth Christ the seed of the wo-
man. He therefore is the naturall
Sonne of Mary his mother, and
receiued his whole bodily sub-
stance of the most pure Virgine,
or else should God greatly haue
erred, which called him the seede
of a woman. But let God be true,
and all heretikes lyers.

TH A braham God the father Gen. 22
said, In thy seede all nations
of the earth shall be blessed.

This seede is Christ, as Saint Gala. 3
Paul declareth to the Galathi-
ans, which boyme of the Virgine
Mary, came of the seede of A-
braham.

Now if Christ had takē no flesh
of Mary, how could hee haue
some of the seede of Abraham?
But

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But that we should be without all doubt concerning Christs humanitie, and be certaine that he was the true and naturall Sonne of Mary, receiuing his manhoode neither of the elements of the ayre, nor yet bringing it with him from heauen, but taking it of the true and naturall substance of Mary his mother. God saith expressly, In thy seede. Let vs note well this Pronounce, *Thy*. In thy seede, saith he, and not in the seed that Christ shall bring from heauen, or out of the ayre. How could Christ iustly haue beene called Abrahams seede, if he had neuer taken any part of Abrahams substance? But the Apostle saith, Christ tooke the seede of Abraham, and not of the Angels: so that he must be like to his brothers in all thinges. Let God therefore bee true, and all heretikes liars.

In like maner the Lord Iſaie
a truth vnto Dauid, and will not
goe from it. I will, ſaith he, ſet
vpon thy ſeate one of the fruit of
thy wombe. Here Chriſt, which
beſoze was called, the ſeede of a
woman, & the ſeede of Abraham,
is called the fruſte of Dauids
wombe.

What can bee ſpoken more
plainely, to declare and prooue,
that Chriſt came of the ſeede of
Dauid as concerning his fleſh? If
Chriſt bee the fruſte of *Dauids*
loynes, I meane, concerning his
poſteritie (for *Mary* the mother
of Chriſt, came of the ſtocke and
kindred of *Dauid*) ſo doth it
euidently follow, that Chriſt paſ-
ſed not thorow the wombe of his
mother, without any partaking of
the naturall ſubſtance of his mo-
ther, as the water paſſeth & run-
neth thorow the pipe, & yet rece-
ueth no part of the pipes ſubſtance

D

but

The Gouvernance

but rather that he tooke a perfect body of substance of his mother, and so became true and perfect man. Otherwise should not he haue beene the fruite of Dauids loynes, neither should God haue kept his othe and promise made vnto Dauid. But let God be true, and all heretikes lyers.

Esay. 7

The Prophet Esay doth lively describe paint, and set forth both the mother of Christ, and Christ himselfe, in these words: The Lord, saith he, shall giue you a token. Behold, a virgin shall conceiue and beare a sonne, and thou shalt call his name Emmanuel: Butter and hony shall he eate, that he may know to refuse the euill, and chouse the good.

First, as concerning Christes mother, we learne here, that she was a pure and vndefiled maid, & that she, and not the heauen nor the

the ayre conceiued and brought forth Christ her sonne. In that she cōceiued & brought forth Christ, it is euident, that she was vnfaignedly Christs natural mother, ministred part of her substaunce to the performing & making of her sonne through Gods operation, & did the duty and office of a true mother in all points. And whereas the Prophet calleth Christ her son, he declareth manifestly, that Christ tooke his flesh of the substance of his mother Marie the virgin, and is her true and naturall sonne: or else to what end should he be called her sonne? And that we should be as assuredly perswaded of his humanitie of Marie his mother, as of his dietie of God his Father, the Prophet calleth him Emanuel, that is to say, God and man: true God, of God his father, and true man, of Mary his mother. And because

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there should want nothing vnto the true, perfect and full description of Christs humanitie, but that Christ should be declared to be a true and a naturall child, and not fantastickall or coelestiall, the Prophet, as it were with certaine notes and markes, doth liuely set forth, and sheweth, that he, after the maner of other children, shall eat butter and hony, that is to say, refuse bitter and vsauery meats, and chuse those that are sweete and pleasant in taste. This were vainely put in of the Prophet, if Christ had not beene a naturall childe, taking his flesh of the substance of *Mary* his mother, and not bringing his body with him from Heauen, or I know not from whence, as the vngodlie Anabaptists in these our daies doe most falsely dreame. But let God be true, and all heretikes lyars.

of Vertue.

In an other place the Prophet sayeth, Where shall come a rod smyth of the kindred of Iesse, and a flower shall flourish out of his roote.

In this place, the Prophet doeth so openly declare Christ to bee true man, and the naturall sonne of Mary the Virgin, that it is wonder that any Heretike can haue so whorish a forehead once to deny it. This rodde and flower, which springeth out of the roote and kindred of Iesse, is Christ the Lord. The roote out of the which this floure springeth, is the vndefiled Virgin Mary, Christes mother, which came of the kindred of Iesse, King Dauids father. Can any man deny, but that the flower is of the same nature and substance that the tree is of, which beareth the flower? If wee graunt the flowre to be of the nature and substance

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of the stocke that beareth the
flower, why are the Anabaptists
more wicked and cruell against
Christ, the flower and fruite (by
Gods ordinance) of the holy vir-
gin, than vnto the stocke and
roote of euery flower of the field?
Can the flower of an Orange,
spring out of an Oke? No more
can the humanity of Christ, which
is the blossome and flowre of Ma-
ry, take his originall of the ayre,
of heauen, or of such other matter
they know not what. But as the
flower of the Orange, springeth
out of the Orange tree, and is of
the very same nature and sub-
stance that the Orange tree is: so
likewise Christ being the flower
of the most blessed virgin, tooke
his beginning of her, and is of the
very substance and nature that
shee is. Let God therefore be true,
and all heretikes lyers.

Dani. 9. After the 62. weekes, sayth the
Prophet,

of Vertue;

Prophet Daniel, shall Christ be
slaine, and they shall haue no plea-
sure in him.

The slaying of Christ, euident-
ly prooueth that Christ was very
man, yea, and a man mortall and
subiect vnto death, so well as we.
If he had brought his body with
him from heauen, so he had bene
a Coelestiall body, an impassible
and immortall body. But foras-
much as Christ feared death, suf-
fered the paines of death, yea,
and dyed indeede, according to
the Scriptures: it followeth that
Christ was true and vnfayned
man, taking his humanitie of that
holy Virgin Mary his mother,
and liued in all points like man,
sinne alone excepted, and at
the last dyed for our sinnes, as
the Apostle sayeth. Let God
therefore be true, and all here-
tiques lyers.

D 4

Sen-

The Gouvernance
of the new
Sentences out of the new
Testament.

Mar. i

The booke of the Kindred of
Jesus Christ, the son of Da-
uid, the sonne of Abraham.

Jacob begat Joseph the hus-
band of Mary, of whom was
borne that Jesus whitch is called
Christ.

The birth of Jesus Christ was
on this wise. When his mother
Mary was married to Joseph, be-
fore they came together, shee was
founde with childe by the holy
Ghost. When Joseph her husband
being a perfect man, and loth to
defame her, was minded to put
her away secretly. While he thus
thought, behold, the Angell of the
Lord appeared unto him in a
dreme, saying, Joseph, the sonne
of David, feare not to take unto
thee Mary thy wife.

For that which is conceived in her, is of the holy Ghost. She shall bring forth a sonne, & thou shalt call his name Jesus: for he shall save his people from their sinnes. All this was done, to fulfill that which was spoken of the Lord by the Prophet Esay, saying, Behold, a maide shall be with child, and shall bring forth a sonne, and they shall call his name Emanuel, which is by interpretation, God with us, or God and man.

The Angell Gabriel was sent from God vnto a Citie of Galile named Nazareth, to a Virgine spoused to a mā, whose name was Ioseph, of the house of David, & the virgines name was Mary. And the Angel went in vnto her, and said, Hail, full of grace, the lord is with thee. Blessed art thou among womē. When she saw him, she was abashed at his saying, & cast in her minde what manner

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of salutation that should be. And the Angell said vnto her, Feare not, Marie, for thou hast found grace with God, thou shalt conceive in thy wombe, and beare a sonne, and shalt cal his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome shall bee none ende. Then said Mary vnto the Angel, How shall this be, seeing I know not a man? And the Angell answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall overshadow thee. Wherefore also that holy thing which shall be borne of thee, shall be called the sonne of God.

Elizabeth was filled with the holy Ghost, & cryed with a loude voice

voice and said, Blessed art thou among women, and blessed is the fruite of thy wombe. And whence happeneth this to me, that the Mother of the Lord should come to me, &c.

It fortuneth while they were Luk. 2 there, her time was come that she should be deliuered. And she brought forth her first begotten sonne, & wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them within the Inn.

Behold, I bring you tidings of great joy that shall come to all the people. For unto you is borne this day in the Citie of David, a Saviour, which is Christ the Lord.

The child grew, and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.

Jesus increased in wisdom
and

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and age, and in fauour with God
and man.

Luk. 15 Blessed is the wombe that
bare thee, and the pappes which
gave thee sucke.

Ioh. 1 The word was made flesh,
and dwelt among vs.

Act. 2 David was a Prophet, and
knew that God had sworne with
an othe to him, that the fruite of
his loines, that is to say, Christ,
should sit on his seate.

Act. 13 God did set vp David to be
the king, of whom he reported,
saying, I haue found David the
sonne of Iesse, a man after mine
owne heart, he shall fulfill all my
will. Of this mans seede hath
God, according to his promise,
brought forth to the people of Is-
rael a saviour, euen Jesus.

Rom. 1 Jesus Christ the Sonne of
God, was begotten of the seede
of David, as pertaining to the
flesh,

Christ,

of Vertue.

Christ, as concerning the flesh, Rom. 9
came of the Israelites.

To Abraham and his seed were Gal. 13
the promises made. He saith not,
In the seeds, as many: but, In thy
seede, as in one, which is Christ.

When the time was full come, Gal. 5
God sent his son, borne of a wo-
man, and made bound vnto the
law, to redeme them, which were
vnder the law, that we through
election might receiue the inheri-
tance that belongeth vnto the
naturall sonne.

Christ being in the shape of Phil. 2
God, and thinking it no robbery
to be equall with God, neuerthe-
lesse made himselfe of no reputa-
tion, and tooke on him the shape
of a seruant, and became like vn-
to men, and was found in his ap-
parell as a man.

Without doubt great is the mi- 2. Ti. 3
sterie of godlinesse: God was she-
wed in the flesh, was iustified in
the

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the spirite, was seene of Angels,
was preached vnto the Gentiles,
was belueued on in earth, and re-
ceiued vp in glory.

2.Ti. 2

Remember that Iesus Christ
being of the seede of David, rose
againe from death according to
my Gospell.

Hcb. 2

We that sanctifieth, and they
which are sanctified, are al of one.
For which causes sake he is not
ashamed to call them brethren,
saying, I will declare thy name
to my brethren, and in the midst
of the congregation will I praise
thee. And again, Behold, here am
I, and the children which God
hath giuen me. For as much then
as the children were partakers of
flesh and blood, he alio himselte
likewille toke part with them,
for so put downe through death
him that had lordship ouer death,
that is to say, the deuill, and that
hee might deliuer them, which
through

through feare of death were all
their life time in danger of bon-
dage. For he in no condition tak-
eth on him the Angels, but the
seed of Abraham taketh hee on
him. Wherefore in all things it
became him to be made like vnto
his brethren, that he might be
mercifull, & a faithfull hie Priest
in things concerning God, for to
purge the peoples finnes. For
that it fortun'd him selfe to be
tempted, he is able to succour
them also that are tempted.

Dearely beloued, beleeue not 1. Ioh. 4
euery spirit, but proue the spirits
whether they are of God, or not.
For many false Prophets are
gone out into the world. Whereby
shall ye know the spirit of God.
Euery spirit that confesseth that
Jesus Christ is come in the flesh,
is of God. And euery spirit, which
confesseth not that Jesus Christ
is come in the flesh, is not of God.
And

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And this is the spirite of Antichrist, of whom yee haue heard, how that he should come, & euen now already is he in the world.

John. 2

Many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. This is a deceiuer and an Antichrist.

Examples out of the new Testament.

Luke. 1

When the time was come, that the blessed promised seede should be borne, God sent his messenger Gabriel vnto that holy Virgine Mary, which was of the house of David, which among many other things, said vnto her, Feare not, Mary: For thou hast found grace with God. Behold, thou shalt conceiue in thy wombe, and beare a Sonne, &c.

Note that the Angel saith, Thou shalt conceiue, He saith not, Heauen

uen

of Vertue.

uen shall conceiue. And the Angell, like as the Prophet, vsed this word conceiue, to declare that the flesh which Christ had, was truly and naturally taken of the substance of his mother Mary the virgin. For to conceiue, is none other thing, than a womā to be a very true and naturall mother, by ministring part of her corporall substance to her child, whereof also the child is formed & made. Now on this manner, by the working of the holy ghost, without the seed of man, did this blessed virgine conceiue Christ. It therefore truly followeth, that Christ brought not his bodie with him from heauen, but receiued it of the naturall substance of his mother Mary.

And because wee should not doubt of this thing, the Angell calleth Iesus, Maries son. If Christ had not takē his humanitie of the blessed

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blessed virgin, of her nature and
substance, and so be made verie
true and perfect man, the Angel
had not sayd truth, when he cal-
led Christ her sonne. For neither
should Mary haue beene Christs
mother, nor Christ Maries sonne.
And so should the Angell haue
brought a false and lying message
from GOD, which is the selfe
truth. But let God be true, and
all hertikes liers.

The godly and vertuous wo-
man Elizabeth, wife to Zacharie
the priest, sayd to Mary her Coo-
sen, being newly conceiued with
childe, through the operation of
the holy Ghost, Blessed art thou
among women, & blessed is the
fruit of thy wombe. And whence
happeneth this vnto me, that the
mother of my Lord should come
vnto me? Whatsoeuer this holy
woman saith here, it must needes
be beleeued as an infallible truth.

For

of Vertue.

For she speaketh not of her owne head, but as shee was filled with the holy Ghost. In this her salutation, shee calleth Christ the fruite of Maries wombe. If Christ be the fruite of Maries wombe, as vndoubtedly he is, then is Christ made of the substance of Mary, and is her true and naturall son: or else were it a manifest lye, to call Christ the fruit of her wombe. Who is so mad, to call a thing the fruite of a tree, that neuer had the nature of a tree? Were it not double madnesse, to call a Pearre, the fruite of a Cherrie tree? so great a fondnes and a greater lye had it beene, to call Christ the fruite of Maries wombe, if he had brought his body with him from heauen or from any other place. But as it is truly said, This Pearre is the fruite of a Pearre tree, because it had his being and naturall substance of the nature & substance
of

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of a pear tree, so likewise is it truly saide, Christ is the fruit of Mariess wombe, because he had his being and naturall substance as concerning his humanitie, of the nature and substance of Marie. Let God therefore be true, and all heretikes liars.

Luk, 12

Iesus, sayth Luke, grew in wisdom and age. This also declareth Christ to be true man, seeing he grew in age and strength of bodie, yea and also in wisdom, after the manner of other childre, although in the gifts of the mind he farre excelled all other men, as the scriptures testify. God, saith David, even thy God hath anointed thee with the oyle of gladnesse above thy fellows. Saint John Baptist also speaketh of Christ on this manner, God giveth not the spirit by measure unto him.

If Christ had brought his bodie

die

die with him frō heauen, so could not Christes bodie haue beene a naturall body, nor haue growen after the maner of other children, but should haue been as big when it came from heauen into the virgines wombe, as it was on the same day that it was put to death: but the holy Scriptures teach vs, that Christ is the fruit of *Maries* wombe, that he is her sonne, that he was borne a little childe, and grew in age after the manner of other children, vntill he became a perfect man. It therfore truly followeth, that he brought not his body with him from heauen, or I know not from whence, as the wicked Anabaptists teach at this present, but that he vnfainedly tooke it of *Marie* his mother, and is her true and natural sonne, formed and made of the nature and substance of her bodie. Let God thertore be true, and all heretikes liars.

Christ

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Christ calleth himselfe many times in the Gospell, the sonne of man, to declare, that as concerning the flesh, he is the sonne of Abraham, and of David, for as much as he tooke his manhoode of Mary, which was of the stocke and kindred of Abraham and David, to whom God promised, that of their seed and of the fruite of their wombe one should be borne, in whom all nations of the earth shall be blessed. So is it euident, that Christ is the naturall sonne of Mary the Virgin. Let GOD therefore be true, and all heretikes lyers.

Christ in many places of the holy Scripture, is called the sonne of David, not onely because he was promised vnto David, but because he came of his kindred, and tooke flesh and bloud of his stocke and familie, euen of the most vndefiled virgine Mary his mother,

of Vertue.

mother. Christ therefore is true and perfect man of the blessed Virgin, and had no fantastick nor heauenly body. Let GOD therefore be true, and all heretikes lyers.

Christ was borne, wrapped in clouts, laide in a manger, fed, circumcised, embraced in armes, grew, was made strong in spirite, profited in wisedome and age, hungred, thirsted, ate, dranke, wept, was weary, slept, reioyced, was moued with wrath, and indignation, sorrowed, was heauie, sad, was in such an agonie, that his sweate was like drops of blood trickling downe to the ground, feared death, and at the last suffered the most spitefull death of the crosse, and was buried. All these are manifest tokens and euident signes of Christs true manhood. Neither could he haue done or suffered these things, if he
had

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had a fantastickall body, or a body
brought from heaven. Let God
therefore be true, & all heretikes
liers.

Luk. 24

Christ, after his resurrection,
appeared vnto his disciples,
and said vnto them, Peace be vn-
to you. The disciples being abas-
hed and afraid, and supposing
that they had seen a spirit, he said
vnto them, Why are ye troubled,
and why doe thoughts arise in
your hearts? Behold my hands
and my feete, that it is euē I
my selfe, handle me and see: for
a spirit hath not flesh and bones,
as ye see me haue.

Here Christ, after his resurrec-
tion, proued and shewed himselfe
not to be a fantastickall, but a very
mā, not to haue an heauēly body,
but a body of flesh & bones. And
to declare himself true & perfect
man, he did eate before them a
piece

piece of a broyled fish, and of an hony combe. Let God therefore be true, and all heretikes lyers.

Peter in a certaine sermon, de. Acts. 2. declared vnto the Jewes, that Christ, as concerning the flesh, came of the fruite of Dauids loynes.

In the which words he manifestly declareth his faith concerning Christs humanitie, which is, that Christ is very man, coming of the seed of Dauid, and taking his manhood of the blessed virgine, which came of the stocke of Dauid. Heereof may wee also learne, that the true and christian faith is, to beleuee that Iesus Christ tooke his flesh of Mary his mother, and brought not his bodie with him from heauen, as the wicked Anabaptists hold.

Paul in his Epistle to the Romanes, plainly teacheth, that
 Christ,

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Christ, as concerning the flesh, came of the fathers of the old Testament, that is to say, Abraham, Isaac, Jacob, David, &c.

Gala. 4. In his Epistle to the Galathians he saith, that when the time was full come, God sent his son made of a woman.

He saith not, that he was made afore of the Elements in the aire, or that he brought his bodie with him from heauen, but that he was made of a woman, that is to say, tooke his beginning and naturall substance of Marie his mother, concerning his humanitie.

2 Tim. 8. **A** Gaine in his first Epistle vnto Timothie, hee nameth the man Iesus Christ, a mediator betweene God and man.

This name Mediatour, proueth Christ both God and man. For hee that should bee a Mediatour between God and man, set them at one that were at debate, make peace

peace among them that before
did disagree, and conioyne them
to perpetuall amitie, which be-
fore were enemies one to ano-
ther, yea, and by his owne digni-
tie, worthinesse, and iustice, make
a Loue-day for euer and euer, be-
tweene God and man, must haue
in him both the nature of God,
and the nature of man. Christ is
that one and alone Mediatour,
which hath by his death and pas-
sion, set God and man together
in an euermlasting peace & quiet-
nesse, which before through sinne
were at strife and debate. As
Christ therefore is true God, so
is he true man: God, I say, of god
the father, and man of vs, of our
flesh & of our bloud: or els should
blessed Paul erre, which calleth
him a mediatour. But let God be
true, and all heretikes liars.

Finally, in his Epistle to the
Hebrews, after that he had spokē

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much of the Diuine nature of Christ, prouing Christ to be very God, he also setteth foorth Christs humanitie, and prooueth him to bee true and naturall man, made of our flesh and of our blood, this alone excepted, that we receiued our nature with sinne, and in sin, & by naturall coniunction: Christ receiued his humanity of his mother without sinne, without the company of any man, by the operation of the holy ghost. But let vs heare the words of the Apostle.

Heb. 2.

For as much as the children were partakers of the flesh and blood, hee also himselfe likewise tooke part with them.

Heere S. Paul declareth evidently, that as the children, that is to say, men, be partakers of flesh and blood, so likewise Christ (because he might destroy him that had Lordship ouer death, that is to say, the deuill, by the death in his

of Vertue.

his owne body) was made partaker of the same, that is, of flesh and bloud. No man doubteth, that our flesh is of the nature and substance of a woman: no more is it to be doubted, that Christ took his flesh of the nature and substance of Mary his mother, seeing the Epistle sayeth, that Christ was made partaker of flesh and bloud with vs. This could he not haue beene, if he had brought his body with him from heauen, or had taken it of any other than of a natural woman, although a pure and vndefiled Virgine.

Therefore like as a man taketh his nature of his parents, so likewise tooke Christ his humane nature of the blessed Virgine his mother. Hee saith moreover (He) meaning Christ, in no place taketh on him the Angels, but the seede of Abraham taketh he on him,

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Here the Apostle manifestly confuteth the wicked opinion of them, which teach that Christ had a celestially bodie, or a body made of the ayre, and plainly affirmeth, that he tooke the seed of Abraham, that is to say, was made and became very true & naturall man, of the kindred of Abraham, according to Gods promise. So that all that euer he had, concerning his humanitie, he had it of the blessed virgine, which came of the stocke of Abraham.

Again he saith, In all things it became him to be made like vnto his brethren. Here Saint Paul confesseth, that Christ was made like vnto vs in all things: which thing by no means could be true, if he had not taken vpon him our nature and substance. If he be like vnto vs in all things (sin onely except) so followeth it, that he is of the same nature, and of the same

of Vertue.

same flesh and blond that we are,
or else could not he be like vnto
vs in all things. And so should
this holy Apottle and all other
godly writers and teachers haue
brought vs in error. But let God
be true, and all heretikes liars.

Now we haue learned both
truely and fully of the holy scrip-
tures, which are infallible veri-
ties, that Christ was conceived by
the holy Ghost, and borne of the
virgin Mary. By the which word
(of) we belecue, that he tooke
his humanitie of her substance,
and had none other beginning as
touching his humanitie, than in
her and of her, by the operation
of the holy Ghost: so that wee
may truely conclude, that as
Christ is very G O D, of God the
father, without a mother, so is he
very man, of Mary his mother,
without any father. Therefore
may his Godhead be as iustly

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denied, as his manhood and flesh taking of the blessed Virgin Mary. But Christ abideth very God and very man, whatsoever the wicked heretikes babble. Cursed therefore bee Cerdo, Marcian, and Manes, which taught that Christ appeared as man, and yet had no part of true manhood in him, but onely had a fantastical body.

Cursed bee Corinthus, which taught, that Iesus was begotten of Ioseph & Mary, after the maner of other men, & that Christ came downe from aboue vnto Iesus. Cursed be the Eboniks, the Theodosians, the Antimonians and the Photinians, which affirmed, that Christ was borne of the Virgine, only man & not God. Cursed be Apelles, which taught, that Christ had his body of the elements in the ayre. Cursed be Valentinus, which said, that Christ brought

of Vertue.

brought his body with him from heauen, and tooke no flesh of the virgine Mary, but passed thorow her, as water thorow a pipe. Cursed be his Apes the Anabaptistes, which in these our daies haue raised vp that most detestable and horrible heresie. Cursed & confounded be all they which with their hearts doe not belecue, and with their mouthes vnfainedly confesse, that Iesus Christ is both God and man: to whom be glory for euer, Amen.

Against the grosse and fantastickall opinion of the Papists, which affirme that Christs naturall body and blond, is carnally eaten and drunken in the Lords Supper.

IF the Deuil or the Pope, or any of their impes goe about with Sophisticall reasons to perswade thee, that Christ is naturall in the bread and wine, or that the bread

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and wine is turned vnto the reall
and naturall body and bloud of
Christ, euen as hee receiued it of
the blessed virgine, suffer not thy
selfe to be beguiled and mocked,
but valiantly resist the with these
sentences and histories of Gods
most holy word.

Sentences out of the old

Testament.

Psa. 11 **T**he Lord is in his holy tem-
ple, the Lords seate is in hea-
uen.

Psal. 13 **T**he Lord looked downe from
heaven vpon the chilozen of men,
to see if there were any that
would vnderstand and seeke af-
ter God.

Psa. 47. **G**od is gone vp with a merry
noyse, and the Lord with the
sound of the trumpet.

Psa. 68 **G**od sitteth vpon his holy seate.
Thou art gone vp on high (**O**
Christ) thou hast led captiuitie
captiue, & receiued gifts for men.

Sing

of Vertue.

Sing vnto God (O ye king-
domes of the earth) Sing prai-
ses vnto the Lord, which sitteth
in the heauens ouer all.

He looked downe from his sanc- Psa. 102
tuarie, euen out of heauen vnto the
Lord behold the earth, that hee
might heare the mournings of
such as be in captiuitie, and deli-
uer the children appointed vnto
death.

The Lord hath prepared his Psa. 103
seate in heauen, & his kingdome
ruleth ouer all.

O Lord my God, thou art be- Psa. 104
come exceeding glorious, thou
art clothed with maiesty and ho-
nour, thou deckest thy selfe with
light as it were with a garment,
and spreadest out the heauens
like a curtaine. Thou layest the
beames of thy chambers in the
waters, and makest the cloudes
thy charrets, & walkest vpon the
wings of the wind.

The

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Psal. 110

The Lord said unto my Lord,
Sit thou on my right hand, un-
till I make thine enemies thy
footeftole,

Psa. 113

The Lord is hie above all hea-
then, and his glozie above the
heavens. Who is like unto the
Lord our God, that hath his dwel-
ling so hie, and yet humbleth him-
selfe to behold the things that are
in heauen and earth?

Psa. 115

Wherefore shall the heathen
say, Where is now their God?
As for our God, he is in heauen,
he hath done whatsoeuer pleased
him.

Psa. 133

Unto thee, O Lord, lift I vp
my eyes, which dwellest in the
heavens.

Psa. 129

Whither shall I goe from thy
spirit, or whither shall I flee from
thy presence? If I clime vp into
heauen, thou art there, &c.

3. Reg. 8

Will God dwell on the earth?
Behold, the heavens, & heavens
of

of Vertue,

of all heauens, are not able to
containe thee: And how should
then this house doe it, that I haue
builded?

The house which I build shall
be great, for great is our God
aboue all gods. But who is able
to build him an house, when that
heauen and heauen aboue all hea-
uens, is not able to receiue him.

God is higher than heauen, Iob. 11
What art thou able to do? Deeper
than hell, how wilt thou then
know him? His length excēdeth
the length of the earth, and his
breadth the breadth of the sea.

Thus saith the Lord, Heauen
is my seate, and the earth is my
foote stole, where shall now the
house stand, that ye will build
vnto me? And where shall be
the place that I will dwell in?

Sentences out of the new
Testament.

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Mat. 13 I If any man say vnto you, Loe,
here is Christ, or ther is Christ,
beloeue it not. For there shall a-
rise false anoynted and false tea-
chers, and shall shew great mi-
racles and wonders: in so much,
that if it were possible, the very
elect should be deceiued. Behold,
I haue tolde you afore. Where-
fore if they say vnto you, Behold,
he is in the desert, go not ye forth,
behold, he is in the secret places,
beloeue it not. For as the light-
ning commeth out of the East,
and appeareth into the West, so
shall the coming of the sonne of
man be.

Mat. 26 We haue the poore alwaies with
you, but me shall ye not haue al-
waies.

Mat. 16 And when the Lord had spo-
ken vnto them, he was receiued
into heauen, and is set downe on
the right hand of God.

Luk. 24 It came to passe, as Christ
blessed

of Vertue.

blessed them, he departed from them, and was carried by into heauen.

I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe, and receiue you euen vnto my selfe, that where I am, there ye may be also. Ioh. 24

If ye loued me, ye would reioyce, because I said, I goe vnto the father.

Now I goe my way to him that sent me, and none of you asketh me whither I goe. But because I haue said such things vnto you, your hearts are full of sorrow. Nevertheless I tell you the truth, it is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you. But if I depart, I will send him vnto you. Ioh. 16

I went out from the father, and came into the world. Againe,

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I leave the world, and goe to the father.

Rom. 8

It is Christ which died, yea rather which is risen againe, which is also on the right hand of God.

1. Cor.

13.

So oft as y^e shall eat of this bread, and drinke of the cup, y^e shall remember the Lords death till he come.

Ephc. 1.

God the father raised Christ from the dead, and set him on his right hand in heavenly things, above all rule, power, might, dominion, and above all names that are named, not in this world only, but also in the world to come.

Ephc. 4

Christ is gone up on high, and hath led captivitie captive, and hath given gifts vnto men.

That he ascended, what meaneth it, but that he also descended first, into the lowest parts of the earth?

He that descended, is even the same

of Vertue.

sanct also that ascended vp, euert
aboue all heauens, to fulfill all
things.

God hath exalted Christ ou
high, & giuen him a name, which
is aboue all names, that in the
name of Iesu, euery knee should
bow both in heauen, and things
in earth, and things vnder the
earth.

If ye be risen againe with Colos. 3
Christ, like those things which
are aboue, where Christ sitteth
on the right hand of God.

Whensoever Christ (which is
our life) shall shew himselfe, then
shall we also appeare with him
in glorie.

The Lord himselfe shall come 1. Thes.
downe from heauen with a shout, 4.
and the voice of the Archangell
and trumpe of God, &c.

Christ the sonne of God, being Heb. 1.
the brightnesse of his fathers glo
rie, and the very Image of his
substance,

The Governance
substance, ruling all things with
the word of his power, hath by
his owne person purged our sinnes,
and sitteth on the right hand of
the maiestie on high.

Heb. 10 This man Christ, after that
he had offered one sacrifice for
sinnes, sitteth downe for ever on
the right hand of God, and from
henceforth carrieth till his foes
be made his foote stoules.

Heb. 12 Let vs run with patience vnto
the battaile that is set before
vs, looking vnto Iesus the cap-
taine and finisher of our faith,
which for the joy that was set be-
fore him, abode the crosse, and
despised the shame, and is set
downe on the right hand of the
throne of God.

1. Pet. 3 Iesus Christ is on the right
hand of God, and is gone into
heauen, Angels, power & might
subduet vnto him.

Exam-

of Vertue.

Examples out of the new
Testament.

When Jesus had spoken these things, while the Disciples beheld him, he was taken up on his, and a cloude receiued him vp out of their sight. Act. I

And while they looked vp stedfastly toward heauen, as hee went, behold, two men stood by them in white apparell, which also said, Women of Galilee, why stand ye gazing vp to heauen? This same Jesus, which is taken from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

Steeuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Jesus standing on the right hand of God, Acts. 7.
and

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and said, Behold, I see the heavens open, and the sonne of man standing on the right hand of God.

Act. 9.

When Saul iourned, it fortuned that as he was come nigh to Damasco, suddainly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lord? and the Lord said, I am Iesus, whom thou persecutest, &c.

Against the plucking away of thy trust and confidence from Christ and his merits, to put in the merites of other creatures, or thine owne good works, or the intercession of Saints, or the sacrifice of the Popish Masse.

of Vertue.

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If

I F Sathan, by his subtrill & crafty
suggestion seeking thy damnati-
on, goe about to pluck thy fayth,
confidence, and trust, from Christ
his bloud and his merits, to repose
it in the merits of men, or in thine
owne good deedes, workes, and
merites, or in the intercession of
Saints, or in the sacrifice of the
Popish Masse, so that thy whole
saluation shall not hang on Christ
& his deservings only, but rather
on some other strange meanes:
leane not to his temptations, but
manfully resist them, stedfastly
abiding in this perswasion, that
Christ alone is thy righteousness,
and that all thy saluation depen-
deth on him alone, and on none
other thing neither in heaven nor
in earth. And that thou maist bee
confirmed in this faith, let these
scriptures which are vndoubted
verities, ever bee before thy eyes,
and suffer not thy selfe, either by
the

The Gouvernance
the craftie assaults of Sathan, nor
by the subtill and fleshly reasons
of any man, to be plucked from
them.

Examples out of the olde
Testament.

Gen. 4. **C**hrist is that seede, which did
tread downe Sathans head.

Gen. 22. **C**hrist is that seede, in whome
all nations of the world shall bee
blessed.

Gen. 49. **C**hrist is the ruler, Duke, and
captaine, whom all nations haue
so long looked for, which also re-
sendeth his people fro the power
of Sathan.

Psal. 2. **C**hrist is that Sonne of God,
whom wee are commanded to
kisse and embrace, lest wee pe-
rish from the right way.

Psal. 3. **C**hrist is our bpsider, our
glozy, and our strong shield.

Psal. 9. **C**hrist is the Lord, from whom
all

of Vertue.

nor
ons
rom
all health and saluation com-
meth, and hee it is that blesteth
his people.

Christ is the Lord, that neuer
forsaketh them that trust in him
and seeke after him.

Christ is our strength, our sure
rocke, our bulwarke, our refuge,
our defence, our buckler, and our
mighty sauing health, and our
sanctuarie.

Christ is he that saueth vs, be-
cause it is his pleasure.

Christ saueth the poore oppres-
sed, and laeth fall low the high
lookes of the proude.

Christ is the Lord, in whom
alone our fathers trusted : they
trusted, I say, in him, and he de-
liuered them.

They cryed vnto him, and they
were made safe, they trusted in
him, and they were neuer con-
founded. Psal. 25.

Christ is that Lord, whose
wales

The Gouvernance

waies vniuersall, are mercie and
truth to them that seeke after his
Testament and ordinances. Ver
it is that will bee mercifull to our
sinnes, euen for his owne names
lake, be they neuer so great.

Christ is our light and our sa-
ring health, whom then shall we
feare?

Psal. 27 Christ is the defender of our
life, of whom then shall we be a-
fraide?

Christ is the strength of his
people, and the defender of the
health of his anointed.

Psal. 32 Christ is our refuge in all tri-
bulations that assaile vs.

Psal. 33 Christs eyes are vpon them
that feare him, and vpon them
that trust in his mercie, & he may
deliuer their soules from death,
and nourish them in the time of
hunger.

Christ is gentle: blessed is that
man that trusteth in him.

Christ

of Vertue.

Christ beboldeth the righte, Psal. 43
ous, and beareth their prayer.

Christ is at hand to them
that are troubled in heart, and he
shall save the humble and make
spirited.

Christ giveth salvation to the Psal. 37
righteous, and he is their defen-
der in the time of trouble. He
helpeth them and delivereth
them, & maketh them free from
sinners, and saveth them, because
they trust in him.

Christ pardoneth all our iniquities, & healeth all our diseases:
Psa. 103
he delivereth our lives from de-
struction, & crowneth vs in mercy
and loving kindnesse.

Christ is right mild and mer-
ciful, slow unto wrath, but rea-
die to forgiveness. He chideth
not euer, neither is he angry al-
waies, he dealeth not with vs af-
ter our sinnes, nor rewardeth vs
according to our wickednesse.

A

The

The Gouvernance

The height of the heauens is not so present ouer the earth, as is his meritable goodnes ouer them that worshipping him. He setteth our sinnes as far from vs, as is the East from the West.

Neuer was there any father so tender vnto his children, as is the Lord vnto them that worshipping him. For it is hee that knoweth our making, he remembreth that we are but of dust:

That the age of man mortall is like grasse, that he flourisheth like a floure of the field, which as soone as any sharpe winde toucheth it, it is gone, being no more found in his place. But the meritable goodnesse of the Lord is for ever and ever, preserving his worshippers, and the forme of his right wise making, is present with their childrens children, so long as they keepe his covenant, and holde his commandments

of Vertue,

ments in minde to doe them.

Christ is the Lord, with whom Psa. 129
there is both infinite mercy, and
plenteous redemption: For he it
is that redēmeth Israel from all
their sinnes.

Christ is that LORD, Isa. 43
Christ is that Lord indeed, which
putteth away our iniquities for
his owne sake, and will remem-
ber them no more. Neither haue
we any thing, whereby we may
be iustified in his sight.

Christ alone is that Saviour, Isa. 45
in whom Israel is saved with an
everlasting health.

Christ can no more forget vs, Isa. 49
than a mother can forget h^r child
of her wombe. And though she
forgetteth her childe, yet cannot
he forget vs: for he hath written
vp vs in his hands, so that we are
alway in his sight.

Christ hath taken vpon him

¶ 2

our

The Gouvernance
our diseases, and boyme away our
sorowes.

Christ was wounded for our
iniquities, and bruised for our
sinnes.

Christ was offered for vs, be-
cause it was his pleasure.

Christ alone hath troden down
the vineprasse, neither was there
any at all that helped him.

Examples out of the olde
Testament,

Exo. 12 **W**hen God determined to slay
all the first borne in the land
of Egypt, both of man & beast, he
commaunded his people, every
man in his house, to slay a lambe
of a yere olde, and without spot,
and with the blood thereof to an-
oint the upper doze post, and the
two side postes, that when the
Angell, which smote the land of
Egypt, should see the blood, he
might passe over them, and not
destroy

of Vertue.

destroy them, This paschal lamb
of the Jewes, is a figure of the
true paschal lambe, Jesus Christ
the Lord, which is the pure and
undefiled lamb of God, which of-
fered himselfe a swete smelling
sacrifice vnto God for vs, which
neuer committed sin, and in his
mouth no guile was found. For
as the blood of the lamb sprink-
led on the doore postes of the Is-
raelites, did drive away the anen-
ger, and kept harmlesse the first
begotten of the Israelites: so like-
wise the blood of Christ sprinkled
in the harts of men by faith, dri-
ueth Satan, sinne, death, despe-
ration, and hell from them, puri-
fieth their consciences, maketh
their hearts merry, setteth them
at one with God, and bringeth
everlasting life, as Saint Iohn
saith, Behold that lambe of God,
which taketh away the sinne of
the world.

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1. Cor. 5 Hereto agreeth the saying of
S. Paul, Christ our Passener is
offered vpon for vs.

Exo. 16 Christ was figured by Manna,
which God gaue from heauen
vnto the Israelites, to eat in the
desert.

Sap. 16 For as that bread was very
pleasant, & good in taste, and had
in it the saueur of all swete and
dainty meats, so that they which
did eat of that, needed none o-
ther meate: Euen so likewise is
Christ the most swete and plea-
sant bread, that came down from
heauen.

Ioh. 6 He that eateth of this bread,
shall liue for euer, neither needeth
he to follow any other strange
repast. For in Christ, the soule of
a Christian man through faith
findeeth enough to feed vpon.

Exo. 17 The rocke, out of the which,
pleasie of swete waters gushed
out for the comfort of the thirsty
Israelites

of Vertue.

Israelites in the wilderness, signified Christ also, as Saint Paul doth declare. For as that rocke gave out abundance of sweet and pleasant waters, to the great comfort of the people of Israel, which otherwise should haue perished: so likewise is Christ the rocke, out of the which floweth plenty of heavenly waters, comfortable for the thirstie soule, which otherwise cannot be succoured, but must needs perish. And hee that drinketh of those heavenly waters, which come out of the rocke Christ, shall not neede to seeke after the stinking and dirtie puddles of other. For in this Christ, he shall find plenty of waters to drinke, yea, and that vnto the vttermost, for his soules health, as Christ himselfe saith :

Whosoever shall drinke of Ioh. 4
the water that I shall giue him,

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Shall neuer moze bee athirst, but
the water that I shall giue him,
shall be in him a well of water,
springing vp into everlasting
life.

No. 21:

The brazen Serpent in the old
law, was a figure also of Christ.

For as those which were stricken
of the fire Serpents, were
made whole, when they looked
vpon the brazen Serpent for their
saiths sake, which they had in the
promise of God annexed vnto the
Serpent: so likewise they that are
wounded with the fire darts of
Sathan, are made whole, when
soeuer they behold with the eyes
of the inward man by faith, Iesus
Christ, which was crucified for
our sinne, as Christ himselfe testi-
fieth, saying, As Moises lifted vp
the Serpent in the wilderness,
euen so must the sonne of man be
lifted vp, that none that belieueth
in him, perish, but haue everlasting
life.

Sen-

Sentences out of the new
Testament.

Christ is called a Saviour: Mat. 6.
For he it is that saueth his
people from their sinnes.

Christ came not to call the iu. Mat. 11
-sticiaries, but sinners to repen-
tance.

Christ calleth all them that la-
bour and are laden, and he pro-
miseth that he will refresh them.

Christ is that true light, which Iohn. 3.
lightneth every man that com-
meth into this world.

Christ is our Lorde, of whose Iohn. 1.
fulnesse all we haue receiued, e-
uen grace for grace. For the law
was giuen by Moyses, but grace
and truth came by Iesus Christ.

Christ is that Lambe of God,
which taketh away the sinnes of
the world.

As Moyses lifted vp the Ser. Iohn. 3.
pent

The;Gouernance
pent in the wilderneſſe, ſo muſt
the Sonne of man be liſted vp,
that euery one that beleueth in
him, may not periſh, but haue e-
uerlaſting life. For God loueth
the world ſo feruently, that hee
gaue his only begotten ſonne,
that euery one that beleueth in
him, may not periſh, but haue e-
uerlaſting life.

John. 4. For God ſent not his ſonne into
the world to condemne the world,
but that the world ſhould bee ſa-
ued by him. He that beleueth in
the ſonne, hath euerlaſting life,
but hee that beleueth not in the
ſonne, ſhall not ſee life, but the
wrath of GOD abideth vpon
him.

Chriſt giueth that liuing wa-
ter, whereof whoſoeuer drink-
eth, ſhall neuer moze thirſt, but
that water ſhall bee vnto him a
fountayne of water, that ſprin-
geth vp into eternall life.

Chriſt

of Vertue.

Christ is that bread of life, Iohn. 6.
which came downe from heauen.
If any man eat of that bread, hee
shall liue for ever.

Christ alone the Son of God Iohn. 8.
maketh vs free.

Christ is the doore. If any Iohn. 10.
man enter in by him, hee shall bee
safe.

For he shall goe in, and come
out, and find pasture.

Christ is that good shepheard,
which gaue his life for his
sheepe.

Christ is the resurrection and Iob. 11.
life: hee that beleueth in him, al-
though he were dead, shall liue,
and euery one that liueth, and be-
leueth in him, shall neuer die.

Christ is the light of the world, Ioh. 12.
and came into the world for this
purpose, that euery one that be-
leueth in him, should not abide
in darknesse.

Christ is the way, truth, and
life.

The' Gouvernance
pent in the wilberneffe, so must
the Sonne of man be lifted vp,
that euery one that belæueth in
him, may not perish, but haue e-
uerlasting life. For God loueth
the world so feruently, that hee
gaue his only begotten sonne,
that euery one that belæueth in
him, may not perish, but haue e-
uerlasting life.

John. 4. For God sent not his sonne into
the world to condemne the world,
but that the world should bee sa-
ued by him. Yet that belæueth in
the sonne, hath euerlasting life,
but hee that belæueth not in the
sonne, shall not see life, but the
wrath of GOD abideth vpon
him.

Christ giueth that liuing wa-
ter, whereof whosoever drin-
keth, shall neuer more thirst, but
that water shall bee vnto him a
fountayne of water, that sprin-
geth vp into eternall life.

Christ

of Vertue.

Christ is that bread of life, Iohn. 6.
which came downe from heauen.
If any man eat of that bread, hee
shall liue for ever.

Christ alone the Son of God Iohn. 8.
maketh vs free.

Christ is the doore. If any Iohn. 10.
man enter in by him, hee shall bee
safe.

For he shall goe in, and come
out, and find pasture.

Christ is that good Shepheard,
which gaue his life for his
sheepe.

Christ is the resurrection and Iob. 11.
life: hee that beleueth in him, al-
though he were dead, shall liue,
and euery one that liueth, and be-
leueth in him, shall neuer die.

Christ is the light of the world, Ioh. 12.
and came into the world for this
purpose, that euery one that be-
leueth in him, should not abide
in darknesse.

Christ is the way, trueth, and
life.

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John. 14 life. No man cometh vnto the father, but by him.

John. 15. Christ is that mightie Prince which hath ouercome the world.

Acts. 4 There is none other name giuen vnto men vnder heauen, where in they must bee saued, but onely that name of Christ. Neither is there any saluation in any other, but in him alone.

Acts. 10 Christ is ordained of God, a iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, all that beleeue in him, shall receiue remission of sinnes.

Acts. 14 Through Christ is preached vnto vs the forgiveness of sinnes: so that by him, all that beleeue, are iustified from all things, from which wee could not bee iustified by the lawe of Moyses. The righteousness, no doubt, which is good before God, cometh by the faith of Iesus Christ vnto al, and vpon all

of Vertue.

all that beleeue. There is no difference, for all haue sinned, and want the glory of God, but are iustified freely by his grace, through the redemption that is in Christ Iesu, to whom god hath made a seate of mercie through faith in his blood, to shewe the righteousness, which before him is of valour. Rom. 3.

Christ dyed for our sinnes, and rose againe for our iustification. Rom. 4.

Wee being iustified by faith, are at peace with God through our Lord Iesus Christ, by whom we haue a way in through faith vnto this grace, wherein wee stand, and reioyce in hope of the praisie that shall be giuen of God. Rom. 5.

God letteth out his loue that he hath to vs, forasmuch as while wee were yet sinners, Christ dyed for vs. Much more then now (being iustified in his blood) shall we be saued from wrath through him.

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him. For if when we were enemies, we were reconciled to god, by the death of his sonne: much moze seeing wee are reconciled, we shall be preserved by his life. Not only so, but we also joy in God by our Lord Jesus Christ, by whom we haue receiued the atonement.

Read the whole Chapter.

Rom. 6. **E**uerlasting life is the gift of God, through Jesus Christ our Lord.

Rom. 8. There is no damnation to them which are in Christ Jesus, which walke not after the flesh, but after the spirit: For the lawe of the spirit that bringeth life through Jesus Christ, hath made vs free from the law of sinne and death.

Wee knowe, that all things worke for the best vnto them that loue God, which also are called

of Vertue.

led of purpose. For those which he knew before, he also ordained before, that they should be alike fashioned to the shape of his son, that he might be the first begotten son among many brethren. And whom he appointed before, them also he called. And which he called, them also he justified: which he justified, them also he glorified.

What shall we then say to these things? If God be on our side, who can be against us, which spared not his own sonne, but gaue him for us all, how shall he not with him giue us all things also? Who shall lay any thing to the charge of Gods chosen? It is God that iustificeth, who then shall condemne? It is Christ which is dead, yea rather which is risen againe, which is also on the right hand of God, and maketh intercession for us.

Christ is the end of the Lawe, Ro. 10
to

The Gouvernance
to iustifie all that beleene. Who
soeuer beleueth on Christ, shall
not be ashamed. There is no dif-
ference betwene the Jewe and
the Gentile: For one is Lord o-
uer all that call on him: for who-
soeuer shall call on the name of
the Lord, shall be safe.

1. Cor. 1 Christ is made of God, our
wisdom, our righteousness,
our sanctification, and redempti-
on.

1. Cor. 5 Christ our Easter Lambe is
offred up for vs.

2. Cor. 6 We are washed, we are sanc-
tified, yea, we are iustified by the
name of the Lord Iesus, and by
the spirit of our God.

2. Cor. 8 The liberalitie of our Lord
Iesus Christ is great, which
though he were rich, yet for our
sakes he became poore, that wee
through his pouertie may be
made rich.

Gala. 2. A righteousness come of the
lawe,

of Vertue.

law, then died Christ in vaine.

Christ hath deliuered vs from Gal. 3
the curse of the law, & was made
accursed for vs.

Stand fast in the liberty wher Gal. 5
with Christ hath made vs free,
and w^osp not your selues againe
in the yoke of bondage.

We are gone quite from Christ,
as many as are iustified by the
law, and are fallen from grace.
For we looke in spirit to be iusti-
fied through faith. For in Iesu
Christ neither is circumcision
any thing worth, neither vncir-
cumcision, but faith, which by
loue is mightie in operation.

God forbid, that I should re-
ioyce in any thing, but onely in
the crosse, death, and passion of
our Lord Iesus Christ.

Blessed be God the father of
our Lord Iesu Christ, which hath
blessed vs with al manner of spiri-
tuall blessing in heauenly things
by Christ. By

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Ephc. 1 By Christ we haue redemption through his blood, euen the forgiveness of sinnes, according to the riches of his grace, which he shed on vs abundantly in all wisdome and prudence.

Ephc. 2 God, which is rich in mercy, through his great loue, where with he loued vs, euen when we were dead in sinne, hath quickened vs together in Christ (for by grace are ye saued) and hath raised vs vp together, and made vs sit together in heavenly things through Christ Iesus.

By grace yee are made safe through faith, & that not of your selues. For it is the gift of God, & cometh not of works, lest any man should boast himselfe.

We were strangers and far off, but now we are made nigh by the blood of Christ.

Christ is our peace.

By Christ Iesu our Lord are we

of Vertue.

we bound to draw nigh, in the trust which we haue by faith on Ephe. 3 him.

Christ is ascended by on high, Ephe. 4 and hath led captiuitie captiue, and hath giuen gifts vnto men.

In Christ haue we redemption Col. 1 on through his blood, that is to say, forgiveness of sinnes.

By Christ through the blood of his crosse, are all things reconciled to God the father, and set at peace both in heauen and in earth.

This is a true saying, and by 2. Tim. 1 all meanes worthe to be received, that Christ Jesus came into this world to save sinners.

There is one God, & one Mediator betweene God and man, which is that man Christ Jesus, which gaue himselfe a ransom for all men. 2. Tim. 2

God hath not saved vs for the Tit. 3 deedes of righteousness which we

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Tit. 3 We haue wrought, but of his mercie hath he saued vs.

1. Pct. 1 Wee are not redeemed with corruptible siluer and gold, from our vaine conuersation, which we receiued by the traditions of the fathers, but by the p̄cious blood of Christ, as of a lamb vn- defiled and without spot.

1. Pct. 2 Christ is the shepheards and bi- shop of our soules.

1. Ioh. 1 The blood of Iesus Christ Gods Sonne, maketh vs cleane from all sinne.

1. Ioh. 2 If any man sinne, we haue an advocate with the father, Iesus Christ that righteous one, and he is a mercy Rocke for our sins: not for our sinnes onely, but also for the sinnes of the world.

Our sinnes are forgiven vs in the name of Christ.

Iohn, 3 For this purpose appeared the sonne of God, to loose the works of the Diuel.

of Vertue.

In this appeareth the loue of God towards vs, because that God sent his only begotten sonne into the world, that we might liue through him. Herein is loue, not that we loue God, but that he loued vs, and sent his sonne to be a sacrifice for our sinnes.

Christ in his owne person hath Heb. 5
purged our sinnes.

Christ through death put down him that had rule ouer death, that is to say, the deuill, & hath made vs free from danger of bondage. In that Christ himselte suffered and was tempted, he is able to succour them that are tempted.

We haue not an high priest Heb. 5
which cannot haue compassion on our infirmities, but was in all points tempted like as we are, but yet without sinne. Let vs therefore go boldly vnto the seate of grace, that we may receiue mercie, and find grace to helpe in the

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the time of neede.

Heb. 7 Christ hath an euerlasting
priesthood. Wherefore he is able
also euer to saue them that come
vnto God by him, sozasmuch as
he euer liueth, to make interces-
sion for vs.

Heb. 10 Christ being Bishop of good
things to come, came by a grea-
ter & moze perfect Tabernacle,
not made with hands, that is to
say, not of this maner building,
neither by the blood of Goates,
and Calues, but by his owne
blood he entred in once for all, in-
to the holy place, and found eter-
nall redemption. For if the blood
of Oxen and Goates, & the ashes
of an Heyfer whē it were sprink-
led, purified the vncleane, as
touching the purifying of the
flesh: how much moze shall the
blood of Christ, which through
the eternall spirite, offered him-
selfe without spot to God,
purge

purge your consciences from
dead workes, to scrue the liuing
God?

And for this cause is hee the
Mediator of the new Testament,
that through death which chaun-
ced for the redemption of those
transgressions that were in the
first Testament, they which
were called, might receiue the
promise of eternall inheritance.

Christ now in the ende of the
world hath appeared once for all,
to put sin to flight by the offering
vp of himselfe.

We are sanctified by the of- Heb. 10
fering of the body of Iesus Christ
once for all. With one offering
hath Christ made perfect for euer
them that are sanctified.

Christ loued vs, and washed
vs from our sinnes in his owne Apoc. 1
bloud, and made vs Kinges
and Priestes vnto GOD his
father.

Christ

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Christ liueth for euermore,
and hath the keyes of hell & death.

Apo. 17 Christ is the Lord of Lords,
and king of kings, and they that
are on his side, are called, and
chosen, and faithfull.

Examples out of the new Testament.

Mac. 3 Christ is that welbeloued son
of God, for whose sake the
heauenly father is well pleased
with man.

Mat. 18 Christ is that king, which for-
gaue the seruant the ten thou-
sand talents that he ought.

Luk. 10 Christ is that most louing Sa-
maritane, which healed y^e wound-
ed man that was halfe dead.

Mat. 15 Christ is that tender shepheard,
which fetched home vnto the
shepfold, even vpon his shoul-
ders, the lost shepe.

Christ is that most gentle fa-
ther, which with so great ioy, and
with

of Vertue.

with embracing armes received
home againe the lost sonne.

*Against such as goe about to dis-
swade the Christian people from the
studying, reading, or hearing of Gods
word.*

IF Sathan or any of his Impes
go about to dissuade thee, & to
plucke thy minde from studying,
reading, or hearing Gods word,
that thou maist walke in darknes,
& neuer come to the knowledge
of the truth, lest by this meanes
thou shouldest be laued; lean not
vnto him, but enarme thy selfe a-
gainst his wicked temptations,
with these scriptures following.

Sentences out of the olde

Testament.

Thou shalt tell thy sonne at Exo. 13
the same day, and say, Be-
cause of that which the Lord did
for me, when I departed out of
Egypt.

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Egypt, therefore shall it be a
signe vnto thee in thine hand, and
a token of remembrance before
thine eyes, that the law of the
Lords may be in thy mouth, hold
that the Lords brought thee out of
Egypt with a mightie hand.

Speake to the children of Is-
rael, and say vnto them, that they
make the girdes vpon the quar-
ters of their garments amongst
all your posterities, and put yel-
low ribbands vpon the girdes in
the quarters. And the girdes
shall serue you, that ye may looke
vpon them, and remember all the
commandements of the Lords,
and doe them, that ye order not
your selues after the meaning of
your owne heart, nor goe a who-
ring after your owne eyes. There-
fore shall ye remember, and doe
all my commandements, and be
holy vnto your God.

Deu. 2

Take heed to thy selfe now,
and

and keepe well thy soule, that
thou forget not the things which
thine eyes haue seene, and that
they departe not out of thy
heart all the dayes of thy life;
And thou shalt teach them thy
children, and thy childrens
children.

Heare, O Israel; the Lord Deu. 6
our God is one Lord onely.
And thou shalt loue the Lord
thy God with all thy heart,
with all thy soule, and with all
thy might. And these wordes
which I commaunde thee this
day, shalt thou take to heart,
and shalt rehearse them vnto
thy children, and shalt talke
of them, when thou sitest in
thine house, and when thou wal-
kest by the way, when thou ly-
est downe, and when thou ris-
est vp. And thou shalt binde
them for a signe vpon thine hand,

Chap. 2 and

The Gouvernance

and there shall bee a token of remembrance befoze thine eyes, & thou shalt write them vpon the postes of thine house, and vpon the gates.

Deu. 12

If yee hearken vnto my commandements which I command you this day, that yee love the Lord your God, and serue him with all your heart, and with all your soule, then will I giue raine vnto your land in due season, early and late, that they mayest gather in thy corne, thy wine, and thine oyle, and I will giue grasse vpon thy field for the cattell, that ye may eate & bee filled. But beware that your heart be not deceived, that ye go aside, and serue other Gods, & worship them, and then the wrath of the Lord be ware hote vpon you, and he shut vp the heauen, and there come no raine, & the earth giue not her increase, and yee perish shortly from the good

of Vertue.

good land which the Lorde hath
giuen you.

Put vp therefore these my
wordes in your hearts, & in your
loules, and binde them for a signe
vpon your hands, that they bee a
token of remembrance before
your eyes, and teach them your
children, so that thou talke of
them when thou sittest in thine
house, or walkest by the way,
when thou liest downe, and when
thou risest vp, & write them vpon
the posts of thine house, and vpon
the gates, that thou and thy chil-
dren may liue long in the lande,
which the Lorde swore vnto thy
fathers to giue them, as long as
the dayes of heauen endure vpon
earth.

Let my doctrine increase as Deut. 2
raine, & my speech flow as doeth
the dew: euen as the raine vpon
the grasse, and the drops vpon
the herbe.

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Take to heart all the wordes
which I testifie vnto you this
day, that yee command your chil-
dren to obserue and doe all these
wordes of this lawe. For it is no
haine word to you, but it is your
life, and this word shall prolong
your life.

Iosua. 1.

Be strong and very bolde, that
thou mayest keepe and doe euery
thing according to the lawe that
Moses my seruant commanded
thee.

Turne not aside from it, nei-
ther to the right hand, nor to the
left, that thou mayest deale wisely
whithersoener thou goest. And
let not the booke of this lawe de-
part out of thy mouth, but exer-
cise thy selfe therein day and night,
that thou mayest keepe and doe eu-
ery thing, according to it that
is written therein.

Then shalt thou prosper in
thy wayes, and deale wisely. Loee,
I haue

I haue commanded thee to bee strong and bold. Feare not, and bee not afraide, for the Lord thy God is with thee, wheresoeuer thou goest.

Blessed is the man that delighteth in the law of the Lord, and exerciseth himself in his law both day and night.

Psal. I

Lay hand on learning, lest the Lord bee angrie, and to pee perishe from the right way.

Psal. 2.

The law of the Lord is pure, it turneth soules. The witnesse of the Lord is faithfull, it giveth wisdom euen unto babes.

Psal. 18

The statutes of the Lord are right, they reioyce the heart, the commandement of the Lord is bright, and lightneth the eyes.

The feare of the Lord is holp, it endureth for euer, the iudgements of the Lord are true & righteous altogether, they are more pleasant, and worthy more to bee

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desired, than golde and p[re]cious
stone, yea, they be sweeter than
hony and the hony combe.

Psal. 85 The Lord shall tell in the scrip-
tures of the people and of those
Princes that were in her.

Pl. 113 Blessed is the man whom
thou hast nurtered, O Lord, and
taught him thy law.

Pl. 117 He hath sent his word and hea-
led them, & deliuered them from
their destructions.

Blessed are they that search
his testimonies, and seake after
him with their whole heart.

Thou hast giuen strait charge
that thy commandments should
be kept.

O that my waies were sta-
blished to keepe thy statutes: then
should not I be confounded, while
I haue respect vnto all thy com-
mandments.

Wherewithall shall a young
man cleanse his way: Whereby
ruling

ruling himſelfe according to thy
word: with my whole heart haue
I ſought thee, oh let mee not goe
wlong out of thy commaundements.

Thy words haue I hid with
in my heart, that I ſhould not ſin
againſt thee.

Thou rebukeſt the proud, cur-
ſed are they that depart from thy
commandements.

In thy testimonies is my de-
light, yea, thy ſtatutes are my
counſellers.

Teach me, O Lorde, the way
of thy ſtatutes, and I ſhall keepe
it vnto the ende.

Oh giue mee vnderſtanding,
and I ſhall keepe thy law, yea, I
ſhall keepe it with my whole
heart.

Leade mee in the path of thy
commandements, for y is my de-
ſire: Encline my hart vnto thy tes-
timonies, & not vnto conſolationes

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The lawe of thy mouth is better vnto me, than thousandes of golde and silver.

The wicked men haue tolde me tales, but nothing agreeable to thy law. For all thy commandements are true, yet haue the ungodly persecuted me.

If my delight were not in thy law, I should perish in my trouble.

Oh how sweete are thy wordes vnto my throte: yea more than hony is vnto my mouth. Thy worde is a Lanterne vnto my feete, and a light vnto my path.

It is his time for thee, O Lord, to lay to thine hand: For they haue destroyed thy lawe. For I loue thy commandements aboue gold and precious stone.

The preaching of the word giueth sight, yea, and bringeth forth vnderstanding euen vnto the be-
lie babes.

Healtly

of Vertue.

Healib is far fro the bigodly,
fo; they regard not thy statutes.

But great is þ peace that they
haue which loue thy lawe; & they
are not offended at it.

Oy sonne, if thou wilt receiue
my words, and keepe my com-
mandements by thee, that thine
eare may hearken vnto wisdome,
apply thine heart then to vnder-
standing. For if thou criest after
wisdome, and callest thy know-
ledge, if thou seekest after her, as
after money, and diggest for her
as for treasure, then shalt thou
vnderstand the feare of the Lord,
and find the knowledge of God.

For it is the Lord that giveth
wisdome, out of his mouth com-
meth knowledge & vnderstanding.
He preserveth the wellfare of the
righteous, and defendeth them
that walk innocently, he keepeth
them in the right path, & preser-
ueth the way of the Saints When
thalt

Pro. 2

The Gouvernance

Shalt thou vnderstand righteous-
nesse, iudgement and equitie,
yea, and euery good path. If wis-
dome enter into thine heart, and
thy soule delight in knowledge,
then shall counsell preserve thee,
and vnderstanding shall keepe
thee, that thou maiest be deliuered
from the euill way, and from the
man y^e speaketh froward things:
from such as leave y^e high strate,
and walke in the way of darke-
nesse, which reioyce in doing e-
uill and delight in wicked things,
whose wayes are crooked, & their
pathes slaunderous: That thou
mayest be deliuered also from the
strange woman, & from her that
is not thine owne, which giueth
sweete wordes, forsaketh the hus-
band of her youth, and forgetteth
the couenant of her God. For her
house is inclined vnto death, and
her pathes vnto Hell. All they
y^e goe in vnto her, come not again,
neither

of Vertue.

neither take they hold of the way of life. Look thou walke in the good way, and keepe the pathes of the righteous. For the iust shall dwell in the land, and the Innocents shall remaine in it, but the vngodly shall be rooted out of the land, and the wicked doers shall be taken out of it.

Blessed is the man, that findeth wisdom, and obtaineth understanding: for the getting of it is better than any merchandise of siluer, and the profit of it is better than golde. Wisdom is more worth than precious stones, and all the things that thou canst desire, are not to bee compared vnto her. Upon her right hand is long life, and vpon her left hande is riches and honour. Her wayes are pleasant wayes, and all her pathes are peaceable: Shee is a tree of life to them that lay holde vpon her, and

Prou. 3

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and blessed are they that keepe her
fast.

My sonne, let not these things
depart from thine eyes, but keepe
my law and counsell, so shall it be
life vnto thy soule, and grace vnto
thy mouth.

Then shalt thou walke safely in
thy way, and thy foote shall not
stumble. If thou sleepest, thou shalt
not bee afraid, but shalt take thy
rest and sleepe sweetly. Thou
shalt not neede to be afraid of any
indeed feare, neither for the violent
rushing in of the vngodly when it
commeth.

For the Lord shall bee before
thee, and keepe thy loue that thou
be not taken.

Pro 4^T Let thine heart receiue my
wordes, keepe my commaunde-
ments, and thou shalt liue.

Get thee wisdom, get thee
vnderstanding, forget not the
wordes of my mouth, and thinke
not

of Vertue.

not from them. Forsake her not,
and shee shall preferue thee, loue
her, and she shall keepe thee. The
chiefe point of wisdom is, that
thou bee willing to obtaine wise-
dome, and before all thy goods to
get vnderstanding. Take much
of her, and she shall promote thee,
yea, if thou embracest her, she shall
bring thee vnto honour.

Shee shall make thee a grace-
ous head, and garnish thee with
the crowne of glory. Heare, my
sonne, & receiue my wordes, that
the yeares of thy life may be many.
I will shew the way of wisdom,
and lead thee in the right paths.
So that if thou goest therein,
there shall no straitnesse hinder
thee: and when thou runnest,
thou shalt not fall. Take fast hold
of doctrine, let her not goe, keepe
her, for shee is thy life. The com-
mandement is a lanterne, and the
law is a light, and the way of life.
Will here

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Pro. 19 Where no knowledge of Gods
word is, the soule is not well.

Pro. 24 Apply thy heart vnto learning,
and thine eare to the wordes of
knowledge.

Pro. 28 He that turneth away his eare
from hearing the law, his prayer
shall be abhorred.

Pro. 29 When the preaching of Gods
word faileth, then perisheth the
people.

Pro. 30 Every worde of God is pure
and cleane, yea, it is a shelde to
them that trust in it.

Sap. 13 Waine are all those men, in
whom no knowledge of God is.

Sap. 16 Neither herbe nor emplatere
hath healed them, but thy worde,
O Lord, which healeth all things.

Eccles. I The fountaine of wisdom is
the word of God.

Eccles. I See meeke and lowly to heare
the word of God, that thou mayst
vnderstand, and bring forth a
wise and true answer.

Haue

of Vertue.

Have all thy pleasure in the Eccle. 7
commandements of God, and let
his lawes be thou mast of all oc-
cupied, and he shall give thee an
heart, and a desire of wisdom
shall be given thee.

Be not slacke to believe the Eccl. 16
word of God.

Learning is a prett is lewell Eccl. 21
to a wise man.

Nothing is better than the Eccl. 23
feare of God, & nothing is swee-
ter, than to haue respect to the
commandements of the Lord.

My people is led captiue, be Esay. 5
cause they haue no knowledge.

They cast away the lawe of
the Lord of hosts, and the word
of the holy one of Israel haue
they blasphemous.

Wherefore is the wrath of the
Lord hate against his people, and
he will stretch out his hand and
destroy them.

Make haste vnto the law and
witness.

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Esay 8 witnes. If they speak not according to this word, they shall not haue the morning light.

Esay. 55 All ye that are athirst, come vnto the waters, and ye that haue no money, make haste, buy and eate. Come, I say, buy without money, & without any exchange wine and milke. Why lay ye out your money for that is not bread in deed, and spend your labour about that that shall neuer satisfie you. Heare me, heare, I say, and eate that which is good, that ye may bee well liking. Cincere, and come vnto mee, heare mee, I say, and your soule shall liue.

As rayne and snow cometh downe from heauen, and returneth not thither againe, but watereth the earth, and maketh it to bud, and bring forth the fruite, so that it giueth seed to the sower, and bread to the eater: so shall my word be that shall come out of thy mouth.

It shall not returne vnto mee
bovde, but shall bee whatsoener
I will, and prosper in them, to
whom I send it.

Let not the wise man reioyce Iere. 9
in his wisdome, nor the strong
man in his strength, nor yet let
the rich man glory in his riches:
but let him that reioyceth reioyce
in this thing, that hee know mee,
that I am the Lorde, which doo
mercy, iudgement, and righteous-
nesse in the earth.

Withdraw not the word from Iere. 26
the people, if peradventure they
heare and turne from their wis-
ked way, so that it may repe-
me of the evill, which I have de-
termined to doe vnto them, for the
maliciousnesse of their coun-
sels.

Hearc, Israel, the command Baruc. 3
gements of life, give eare that
thou maist become wise. Howe
chances it, O Israel, that thou
art

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art in the lande of thine enemies: Thou art wome out in a strange land, thou art defiled with the dead, thou art reputed with them that go downe to bell, thou hast forsaken the fountaine of wisdomme. For if thou haddest walked in the way of God, undoubtedly thou haddest dwelt in rest upon the earth: Learne therefore where wisdomme is, and understanding is, that thou mayst also know where continuance of life is, and all things necessarie for to maintaine the same: againe where the light of the eyes and peace is.

Baruc. 4

This is the booke of the commandements, and the law which abideth for ever. All that keepe it, shall come vnto life, but they that forsake it, shall come vnto death.

Amos 8

Behold the day is come, saith the Lord, that I will call an hunger vpon the earth, not the hunger

ger of bread, nor the thirst of tra-
ter, but of heering the word of
the Lord. And they shall go from
sea to sea, and walke about from
the South to the East, seeking
the word of the Lord, & yet shall
not find it.

Examples out of the olde
Testament.

Cod the father wrote the law Exo. 21
of the ten commandments,
in Tables of Stone with his fin-
ger, and commanded Moyses to
declare them unto the people.

The people are commanded Deut. 4
of God, not onely to read his ho-
ly lawe, but also diligently to ex-
ercise themselves in the medita-
tion thereof so long as they live,
and to teach it their children, yea
to talke of it, both in their house,
and when they go abroad, and to
write it upon the thresholds,
doores, and posts of their houses,
that

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that it may be ever in their sight.
For man shall not live with bread
only, but with every word that
proceedeth from the mouth of
God.

Deu. 17

A king is commanded to read
the booke of the law of the Lord
all the daies of his life, that he may
feare the Lord his God.

Iosu. 1

Iosua was commaunded, that
the booke of the Lords law should
not depart from his mouth, but
that he should studie in it day and
night, that hee might keepe and
doe all things that are written in
that booke.

1. Reg.
15.

King Saul was cast downe
from his royall state, because hee
was negligent and disobedient to
the law of God.

1. Pa. 29

When Dauid lay on his death
bed, hee said to Salomon, When
shalt prosper and come to great
renowne, if thou keepest the
commaundements and ordina-
ces,

res, which the Lord commaunded Moyses.

It was, when he was crowned 2 Pa. 23
in the temple, had the law of the
Lord delivered unto his hands,
that he should keepe and main-
taine the same.

Josaphat walked in the com- 2 Pa. 27
mandements of the Lord, and
loved Gods word so entire-
ly, that he sent his Princes,
Leuites, and Priests, to teach in
all parts of Juda, which had the
booke of the Lordes lawe with
them, and went about in all the
cities of Juda, and taught the
people.

Ezechias diligently wal- 2 Pa. 29
ked in the lawe of the Lord,
purged his realme of all idolatrie,
set up againe the true worship-
ping of God, and exhorted all his
subiects to follow the lawe of their
Lord God,

Iosias

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2. Par.

34.

Iosias that most godly king, which walked so purely in the waies of the Lord, that he declined neither on the right hand nor on the left, when the booke of the law was deliuered vnto him, did not onely caule the booke to bee read before him, but he himselfe also read it before all his people, both small and great, and (all Idolatrie destroyed) restored the true religion to his kingdome.

2. Esd. 8

Eldras read the law of the Lord plainly & distinctly to the people, and they gaue very earnest and diligent attendance to the hearing of it.

Dan. 13

Sulan from her infancy was so diligently brought vp of her parents in the law of God, that she did not onely feare God, but also chose rather to bee stoned vnto death, than she would once transgresse the lawe of God by committing any sinne.

Senten.

of Vertue.

Sentences out of the new
Testament.

MAn shall not live with bread Mat. 4
alone, but with every word
that cometh out of the mouth
of God.

Verily, verily I say unto you, Mat. 24
this age shall not passe, till all
these things be done. Heauen &
earth shall passe away, but my
words shall not passe away.

Blessed are they that heare Luke, 11
the word of God and keepe it.

Blessed is he that eateth bread Luk. 13
in the kingdome of God.

They haue Moyses and the Luk. 16
prophets, let them heare them.
If they heare not Moyses and
the prophets, neither will they
believe, though one should rise
from the dead.

This is condemnation, that Iohn. 3
light is come into the world, and
that men loved darknesse more
than

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than light, because their woꝝkes were euill. For euery man that doth euill, hateth the light, neither commeth he to the light, lest his woꝝkes should be reprobued: but he that doth truth, commeth to light, that his deeds might be knowne how they are wrought in God.

Ioh. 5

Search the Scriptures, for ye thinke to haue eternall life in them, & these are they which testifie of me: neither will ye come vnto me, that ye may haue life.

Ioh. 6

The words that I speake to you, are spirit and life: Lord, to whom shall we goe: Thou hast the words of everlasting life.

Ioh. 5

He that is of God, heareth the words of God. But ye heare not, because ye are not of God. If a man keepeth my word, he shall neuer see death.

Ioh. 10

My shepe heare my voice, and I know them, and they follow me,

me, and I giue them euerlasting life.

Make while ye haue light, Ioh. 12
lest darkenesse ouerwhelme you.
He that waiketh in darkenesse,
knoweth not whither he goeth.
While ye haue light, beleue in
the light, that ye may be the chil-
dren of light.

He that hath my precepts, and Ioh. 14
keepeth them, he it is that loueth
me. If any man loueth me, he
will keepe my word, and my fa-
ther will loue him, and we shall
come to him, and dwell with him.

This is euerlasting life, euen to Ioh. 17
know thee the alone true God, &
whō thou hast sent, Iesus Christ.

Euery one that is of the truth, Ioh. 18
heareth my voice.

The Gospell of Christ is the Rom. 1
power of God vnto saluation, for
so many as beleue.

Except the Lord of hostes had Rom. 9
left vnto vs seed, that is, his

most blessed word, wæ had bæne
as Setonre, & might well haue
bæne likened to Collozra.

Rom. 10 Faith commeth by hearing, &
hearing by the word of God.

Rom. 15 Whatsoeuer things are wryt-
ten afozetime, are wrytten for our
learning, that we through pati-
ence & comfozt of the Scriptures
might haue hope.

2. Cor. 2 The word of the crosse, is to
them that perish, foolishnesse, but
to vs that obtayne saluation, it is
the power of God.

2. Cor. 4 If the Gospell of Christ be yet
hid, it is hid among them that are
lost, in whom the God of this
world hath blinded the minds of
them which be æuenot, lest the
light of the glorious Gospell of
Christ, which is the image of
God, should shine vnto them. Let
the word of Christ dwell in you
richly with all wisdom. Teach
and admonish one another.

Quench

of Vertue.

Quench not the spirit. Despise not the studies and preachings of the holy Scriptures. Præue all things, and that is good, holde fast.

God will all men be saued, and come vnto the knowledge of the truth. 2. Tim. 1.

Giue thy minde to reading, exhortation, and doctrine, continue in these things. 1. Tim. 5.

Continue in reading the holy Scripture, which is able to make thee wise vnto saluation, through the faith which is in Christ Jesus: for all Scripture giuen by inspiration of God, is profitable to teach, to improue, to amend, and to instruct in righteousness, that the man of God may be perfect, and prepared to all good woorkes. 2. Tim. 6.

The word of God is liuish and mightie in operation, and sharper than any two edged sword.

The Gouvernance

Heb, 4

Lay apart all filthynesse, all superfluitie of malitiousnes, and receive with meeknesse, the worde that is grafted in you, which is able to save your soules. And see ye be doers of the word, and not hearers only, deceyving yout selues. For if any heare the word, and do it not, he is like to a man that beholdeth his bodily face in a glasse: For as soone as he hath looked on himselfe, hee goeth his way, and forgetteth forth-with what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein (if he bee not a forgetfull hearer, but a doer of the word) the same shall be happie in his deed.

1. Pet, 2

Lay aside all malice, and guile, and dissimulation, and envie, and all backbiting, and as new borne babes, desire that milke, not of body, but of the minde, which is without corruption, that yee may grow

grow therein. We haue a right 2. Pet. 2
 sure word of prophete: whereunto
 if you take heede, as vnto a
 light that shineth in a dark place,
 ye doe well, vntill the day dawns,
 & the day star arise in our hearts.
 So that ye first know this, that
 no prophete in the Scripture
 hath any private interpretation.
 For the Scripture came neuer by
 the will of man, but holy men of
 God spake, as they were moued
 by the holy Ghost.

Whosoener transgresseth, and 2. Ioh. 1
 abideth not in the doctrine of
 Christ, hath not God. He that
 endureth in y^e doctrine of Christ,
 hath both the Father and the
 Sonne.

If there come any to you, and
 bring not this learning, him re-
 ceive not to house, neither once
 bid him God speed: for he that
 biddeh him God speed, is parta-
 ker of his euill deeds.

The Gouvernance

Apoc. 1 Blessed is he that readeth and heareth the wordes of the prophete, and keepeth these things that are written therein.

Apo. 22 Blessed is he that keepeth the wordes of the prophete of this booke.

Examples out of the new
Testament.

Luke. 6 The people pressed so greatly vnto Christ, to heare his word of God, that he was compelled to enter into a ship, and so teach them. Mary the sister of Martha sat at Iesus feete, and heard his preaching. And when Mary, being greatly combed about much seruing and other worldly businesse, saide to Christ, Master, dost thou not care that my sister hath left me to minister alone? Bid her therefore that she helpe me: He said, Martha, Martha, thou carest, and art troubled about

of Vertue.

about many things, but one thing
is needfull. Mary hath chosen
her that good part, which shall not
be taken away from her.

When Christ preached in the Luk. 19
temple, all the people did hang of
his mouth, hearing him.

Peter turned three thousand Acts 2
at one of his sermons.

The Eunuch chamberlain, and Act. 7
of great authoritie with Can-
dace, Queene of the Ethiopians,
read the Prophet Eay, sitting in
his chariot: to whome the holy
Ghost sent Philip, which did
both expound the Scriptures un-
to him, and also baptized him. So
deare are they to God, which de-
light in the reading of his holy
word.

The noblest of birth among Aa. 15
them of Thessalonica, which re-
ceived the worde with all dili-
gence of mindes, searched the
Scriptures daily, whether those
things

The Gouvernance
things were euen so, as Paul and
Silas preached.

Act. 18 Apollos was an eloquent man,
and mighty in the scriptures. Hee
was informed in the way of the
Lord, and hee spake feruently in
the spirit, and taught diligently
the things of the Lord, and yet
knew hee but the baptism & doc-
trine of John only: whom, when
Aquila and Priscilla his wife, be-
ing lay persons, had heard, they
tooke him vnto them, and ex-
pounded vnto him the way of
GOD more perfectly: insonmuch
that afterwarde he mightily over-
came the Iewes, and that open-
ly, shewing by the scriptures, that
Jesus was Christ.

Act. 21 Philip the Euangelist & prea-
cher of the Gospell, had foure
daughters excellently learned in
holy scriptures.

2. Tim. Timothee was brought vp in the
3. holy scriptures fro his yong age.

Against

of Vertue.

*Against strange Religion or new
found worshipping of God.*

IF thou bee moued vnto strange religion, or new found worshipping of God, either by Sathan, by the Pope, or by any subtile hypocrite, looke that thou by no meanes doest leane vnto their wicked motions, but rather valiantly withstand them, with these sentences and examples of holy Scripture.

Sentences out of the olde
Testament.

HEare, Israel, your Lord God Deu. 15
Is one God. Thou shalt loue
thy Lord God with all thy heart,
with all thy soule, & with all thy
Strength. Thou shalt feare thy
Lord God, and serue him alone.

And now Israel, what doth
the Lord thy God require of thee,
but that thou fearest the Lord thy
God,

The Gouvernance

God, & walke in his wayes, and loue him, and serue the Lord thy God with all thy heart, and with all thy soule, and keepe the commandements of the Lord:

Deu. 10

Do that which is pleasant in the sight of the Lord thy God. Sacrifice to the Lord the sacrifice of righteousnesse, and trust in him.

Psal. 5

I will not reprove thee in thy sacrifices, saith the Lord: for I am full of thy burnt offerings. Offer to God the sacrifice of praise, and pay to the most high thy bowes. Call on mee in the day of trouble, and I will deliuer thee, and thou shalt honour me.

Psal. 81

Heare, O my people, I will giue thee a charge, O Israel: If thou wilt heare mee, there shall be no strange or newe sound god in thee, neither shalt thou worship any sovraine god.

of Vertue.

For I am the Lord thy G D D,
which brought thee out of the
land of Egypt. To do mercie and
iudgemēt pleaseth the Lord more
then sacrifice.

A sacrifice well pleasing to the
Lord, is to attend to his com-
maundements, & to depart from
all iniquities and vnrightheous-
nesse.

What shall I doe with all these Esa, I
your sacrifices, saith the Lord: I
am full of them. The burnt offer-
ings of weathers and fatlings,
the blood of Calues, Lambes,
and Goates, I will none of them.
When pee come befoze my sight,
who required these things at your
hands, that pee should walke in
my courts: Bring mee no more
sacrifice on this maner in vaine:
your censling is abomination vnto
me. The feastes of the newe
Moone, and the Sabboths, and o-
ther holy dayes I cannot abide.
Your

The Gouvernance

Your congregations are wicked:
your kalendes and your so-
lemne feastes my soule hateth:
I am worarie of them. It grie-
ueth mee to the heart for to suffer
them. When ye shall pray many
prayers, I will not heare you: for
your hands are full of blood. Bee
ye washed and cleane. Take a-
way your euill thoughts from
mine eyes. Cease to do euill, learn
to do wel. Doe iudgement, help
the poore oppressed: bee favoura-
ble to the fatherlesse, defend the
widow, and then come & proue
me, saith the Lord. If your sinnes
be as red as scarlet, yet shall they
be made as white as snowe. And
if they be like purple, yet shall
they be made as white as wool.
If that ye will be contēted & heare
me, yee shall eate the good fruites
of the earth. If that you will not,
but prouoke mee to anger, the
sword shall denoure you: for the
mouth

month of the Lorde hath spoken
it.

Put your burnt offerings to
your sacrifices, and eat the flesh.
For when I brought your fathers
out of the land of Egypt, I spake
not one word unto them of burnt
offerings and sacrifices; but this
I commanded them, saying,
Hear my voyce, and I shall be
your God, and ye shall be my peo-
ple. See ye walk in all the waies
that I haue commanded you,
that ye may prosper.

I hate and utterly despise your
holp daies: and whereas ye cense
mee when yee come together, I
will not accept it. And though ye
offer mee burnt offerings, yet
will not I receiue your gifts. A-
way from mee with the noise
of thy songs, for I can not as-
bide the hearing of thy play-
ing at the Organes. Prouide
that

The Gouvernance

that equitie may followe as the water, and righteousnesse as a mightie streame: for in these things haue I delight and pleasure, saith the Lord.

Os. 6

I wil mercy, and no sacrifice, saith the Lord, & the knowledge of God do I let more by, than burnt offerings.

Mich. 6

What shall I offer woorthy the Lord? shall I bowe my knee to the high God? Shall I offer vnto him burnt sacrifices, and Calues of a yeere olde? May the Lord bee pleased with a thousand fatte Aleathers? Or with many thousands of lusty Goates? Shall I giue my first begotten for my wickednesse: euen the fruite of my wombe, for the sinne of my soule? I wil shew thee (O man) what is good, and what the Lord requireth of thee: verely, to doe iudgement, to loue mercie, and carefully to walke with thy God.
How

of Vertue.

How long will ye halt on 2.Reg.
both parts: If the Lord be God, 18.
follow him. If Baal be God,
follow him.

Examples out of the olde
Testament,

N Adab and Abihu, of a good Levi, 10
intent offered incense to the
Lord with strange fire, yet for all
their good zeale, they were con-
sumed with fire, so that they died
before the Lord.

King Saul thought that he had 2.Reg.
done great worship unto God, 13.
when in the absence of Samuel
he offered burnt offerings: but
Samuel said unto him, Thou hast
done foolishly, neither hast kept
the commandments of the
Lord thy God, which I comman-
ded thee.

Saul also of a good zeale con-
trarie to the commandment of
God, spared Agag the king of
Amalech alive, with the best and
fat.

The Gouernance

1.Reg. 15. fattest flockes of sheepe, eren, &c. pretending, that he reserved them for to offer vnto the Lord. But Samuel said vnto him, For as much as thou hast cast away the word of the Lord, the Lord hath cast away thee, that thou be no more King. Willst thou the Lord burnt offering and sacrifices, and not rather, that it may be obeyed vnto his word? Obedience is better than sacrifices, & to giue care to the Lords commandement, is more than to offer the fatte of Meathers.

1.Reg. 6 Oza thought that he had done God high seruice, when he staid the Arke of God in the waie, being in ieopardie of falling: but yet was the Lord angry wth him, because he touched it contrary to his word, in so much that he was stricken, and suddenly died.

2,Pa 26 King Ozias tooke vpon him
to

of Vertue.

to burne incense vnto the Lord,
thinking that by this meanes he
should highly please God: but for
all his pretended holinesse he was
stricken with leprosie: and for be-
ing cast out of the house of the
Lord, hee continued a leper euen
vnto the death.

Sentences out of the new
Testament.

These people drawe nigh vnto Mat. 15
me with their mouthes, and
honour me with their lippes, but
their hearts are farre from me.
Beholde, they worshippinge me in
vaine, teaching doctrines, euen
the commandements of men.

Woe be vnto you, ye Scribes Mat. 23
and Pharisees, yea, very hypo-
crites, which denoure widowes
houses vnder the pretence of long
prayer: ye shall therefore receiue
the more grievous damnation.

God hath deliuered vs from Luke 1
the hand of our enemies, that we
should

The Gouvernance
Should serue him in holinesse and
righteousnes all the dayes of our
life.

Iohn. 4 The houre commeth, and
nowe it is, when true worship-
pers shall worship the Father in
spirit and truth: for the Father
seeketh such, that should worship
him.

God is a spirite, and they that
worship him, must worship him
in spirit and truth.

Ioh. 16 The time shall come, that who-
soeuer killeth you, shall thinke
that they doe vnto God an high
good seruice.

Rom. 1 God is my witness, whome I
serue in my spirit.

Ephe. 5 Be yee fulfilled with the spi-
rit, speaking with your selues in
Psalmes and hymnes, and spiri-
tuall songs, and making melodie
to the Lord in your hearts, giuing
thanks alwayes for all thinges
vnto God, in the Name of the
Lord

Lord Iesus Christ.

Unto God, kingeuerlasting, I. Tim. I
immortall, inuisible & wise onely,
be all honour and gloire for ever
and euer, Amen.

Examples out of the new
Testament.

O Ur Saviour Christ, when he Iohn. 5
lived in this world, did all
things according to his heavenly
fathers commandements, as he
himselfe saith, As my father hath
giuen me commandement, so
doe I: this did he, to giue vs ex-
ample, that in matters of religi-
on we should attempt nothing as
due seruice vnto God, but that
onely which we haue learned out
of his holy word.

The Apostles of Christ both
taught and wrought that onely,
which they had receiued of their
Lord and master Iesus Christ.

Of these also, said Scriptures
and histories must thou learne,
that

The Gouvernance

that God is not worshipped, as carnall reason & fleshly willedome imagineth & p̄scribeth, but as God by his holy words biddeth, appointeth, and commaundeth. A Christian man ought to follow Christs steppes, and to walke as he hath walked.

Against mens traditions and vn-written verities.

IF Sathan or any of his Impes, vnto the derogation of Gods glorie, shall at any time tempt thee with mans traditions or vn-written verities, for to giue no lesse credit vnto them, than vnto the word of God: auoid him with these Scriptures.

Sentences out of the new
Testament.

Deut. 4 **Y**E shall not adde vnto $\hat{\text{h}}$ word that I speake, nor take ought from it. Ye shall not turne vnto $\hat{\text{h}}$ right hand nor vnto the left hand, but

of Vertue.

but by the way that the Lord
your God hath commanded you,
ye shall walke, that ye may liue
and haue good lucke.

Kepe the commandments Deut. 6
of the Lord thy God, & the testi-
monies & ceremonies, which he
hath commaunded thee: and doe
that which is pleasant and good
in the Lordes sight, that thou
mayst haue good lucke.

What I commaund thee, doe Dan. 12
that onely: neither put to any
thing, nor take ought away.

Put nothing to his wordes, Pro. 20
lest thou be reprimed, and found
a liar.

Woe be vnto them that call
euill good, and good euill, which
make darkenesse light, and light
darknes, that make soure sweet,
and sweete soure.

Woe be to them that are wise Esay. 5
in their owne sight, & thinke them-
selues to haue vnderstanding.

Woe

The Governance

Esay. 10 **Woe** be vnto you that make
brighthouse lawes, and devise
things which be too hard to be
kept: through which the poore are
oppzessed on euery side, and the
innocents of my people are there,
with robbed of iudgement.

Esay. 30 **Woe** be to those thinking
childzen, saith the Lord, which
seeke counsell, but not at me:
which take a web in hand, but
not after my will, that they may
brape ene sinne vpon another.

Esay. 15 **Thus** saith the Lord, My
thoughts are not your thoughts,
& your waies are not my waies:
but as farre as the heauens are
higher than the earth, so farre doe
my waies excede yours, and my
thoughts your thoughts.

Your lippes speake leasings,
and your tongue setteth out wic-
kednesse.

Esay. 59 **No** man regardeth righteous-
nes, and no man iudgeth truely.

Euery

of Vertue.

Euery man hopeth in vaine things, and imagineth deceipt, conceineth wickednesse, and bringeth forth euill.

They breed Cockatrices eggs, and weane the spiders web: Whosoever eateth of their eggs, dyeth, but if one treade vpon them, there cometh vp a serpent. Their web maketh no cloth, and they may not couer them with their labours. Their deedes are the deedes of wickednes, and the works of robberie is in their hands: their fate runne to euill, and they make haste to shed innocent blood. Their counsels are wicked, wrath and destruction is in their wales, but the way of peace they know not. In their goings is no equitie, their wales are so crooked, that whoso goeth therein, knoweth nothing of peace.

My people haue committed Ier. 2.

The Gouvernance

two great evils. They haue forsaken me the fountaine of liuing waters, and digged them pits: pits, I say, that are broken, and can hold no water.

Ier. 5 Take heede, saith the Lord, ye trust in counsels that beguile you, and doe you no good.

Ier. 23 Heare not the words of the Prophets, that preach their owne dreames.

Eze. 18 Heare, O ye house of Israel, saith the Lord. Is not my way right? or are not your waies rather wicked?

Eze. 33 The children of thy peeple say, Tuth, the way of the Lord is not right, whereas their way is rather vnrigh.

Examples out of the olde Testament.

3. Re. 12 **F** Eroboam King of Israel, contrary to Gods word, made two Calques

of Vertue.

Calues of golde, and let them bp
to bee worshipped of people as
their gods: but both hee and his
posteritie were grievously puni-
shed for it.

How grievously God punished
all such as brought in strange
worshippings of God, or any
matters concerning idolatrie, or
ought else contrary to the word
of God, although the authors of
them made the simple people be-
leeue that they were verities, al-
though unwritten, as the Papists
do now adates, the holy Scrip-
tures in diuers places doe ident-
ly shew, namely in the booke
of the Kings and of the Chro-
nicles.

Sentences out of the new
Testament.

Except your righteousness doth Mat. 5.
exceed the righteousness of the
3 2 Scribes

The Gouvernance

Scribes & Pharises, ye cannot enter into the kingdom of heauen.

Math. 7. Beware of false Prophets, which come vnto you in shepes clothing, and inwardly are rauening wolves.

Mat. 15. Why doe ye transgresse the commandement of God for your traditions?

Euery plant that my heauenly father hath not planted, shall bee plucked vp by the rootes.

Mat. 17. This is my welbeloued Son, in whom I am wel pleased, heare ye him.

Mat. 18. Teach them to keepe al things that I haue commaunded you.

Mark. 7. Ye leaue the commandement of God, and maintaine your owne constitutions. Well, ye doe cast aside the commandement of God to keepe your owne traditions.

Iohn. 5. If yee abide in my word, yee are my Disciples in deede, and yee shall knowe the trueth, and the
truth

of Vertue.

truth shall make you free.

He that is of God, heareth the words of God.

My sheepe heare my voice, Ioh. 10
and I know them, and they follow me: neither shall they at any time perish, nor yet shall any man plucke them out of my hand.

He that hath my commandments and keepeth them, he it is that loveth me: If any man loveth me, he will keepe my wordes.

If ye keepe my commandments, Ioh. 15
ye shall abide in my love.

We are my friends, if ye doe these things that I command you.

Every one that is of the truth, Ioh. 18
heareth my voice.

I dare not speake of any of Rom. 15
these things that Christ hath not wrought by me.

I beseech you, brethren, marke them that make division, and give occasions of evil, contrary to the doctrine that ye have learned,

The Gouernance

and auoide them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies: and with swete preaching and flattering wordes deceiue the hearts of the simple.

Rom. 15

Though we our selues or an Angell from heauen, preach any other Gospell to you, than that which wee haue preached vnto you, hold him accursed. As I said

Gal. 3

before, so say I now againe, If any man preach any other thing vnto you, than that yee haue receiued, holde him accursed.

Ephes. 3

Though it be but a mans testament, yet no man despiseth it, or addeth any thing thereto, when it is once allowed: How much more ought nothing to be added to the Testament of the most high God, nor yet be taken from it?

We no more childze from henceforth, wandering and carried with euery winde of doctrine, by the

the wilkinesse of men and crafts,
whereby they lay awaite for vs
to deccaine vs: but let vs follow
the truth in loue, and in al things
grow in him which is the head,
that is to say, Christ.

Cast away vngodly and old 1.Ti.4
wines fables, exercise thy selfe
vnto godlinesse.

If any man teach otherwise, & 1.Ti.6
is not content with the whole,
some words of our Lord Iesus
Christ, and with the doctrine of
godlinesse, hee is puffed vp, and
knoweth nothing, but wasteth
his braines about questions and
strife of words, whereof spring
enue, strife, railing, enuill surmi-
sings, and vaine disputations of
men of corrupt minds, and desti-
tute of the truth, which thinke
that lucre is godlines: from such
separate thy selfe.

If any mā speak, let him speake 2.Pet.4
as though it came of Gods owne
mouth.

The Gouvernance

Whosoener transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the Father and the Sonne.

2. Ioh. 1 If there come any vnto you, and bring not this learning, him receiue not to house, neither bid him God speede, for he that bid-
deth him God speede, is partaker of his euil deedes.

Heb. 13 Be not carried away with diuers and strange learnings.

Apo. 22 If any man addeth to these things, God shall adde vnto him the plagues that are written in this booke: and if any man shall minish of the words of this booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

of Vertue.

Examples out of the new Testament.

Christ rebuketh the Pharisees Mar. I
for bringing their traditions
into the Church of God, by that
meanes deracing the glozie of
Gods most holy word.

Blessed Saint Paul reproveth Col. I
them which bee dead with
Christ, from the commaunde-
ments of the world, and yet suf-
fer themselves still to be led with
traditions, as these for an exam-
ple, Touch not, Taste not,
Handle not, &c. Which all perish
thzough the very abuse after the
commaundements and doctrines
of men, which things outwardly
haue the similitude of wisdoms
by superstition and humblenesse
of minde, &c.

The Apostle of Christ would Act. 15
not burden the Christian congre-
gations with new and superflu.

The Gouvernance
ous traditions, but only charged
them with such things as were
necessarie. Saint Paul in his
Epistle vnto the Galatians, in-
ueileth against them, which after
they haue knowne God, turne
again vnto neede and beggerly
ceremonies, traditions, and or-
dinances, obseruing daies, mo-
neths, times, and yeeres.

*Against the following of vngodly
forefathers.*

I F thou through temptation of
the deuill, or the false perswa-
sions of Antichrists prophets, be
moued at any time to doubt of
the truth of Gods word, which
the Papists at this day call sediti-
ous doctrine, new learning and
heresie, because thy forefathers
haue both beleued and done the
contrarie, call these Scriptures to
thy remembrance.

Sentences out of the new
Testament,

of Vertue.

Followe not the multitude to Exo. 23
doe euill.

Doe not you these things that Leu. 18
they haue don, which were befoze
you, neither be ye defiled in them:
I am the Lord your God, keepe
my commandements.

The Lord sent his Prophets 4. Reg. 1
to his people, saying, Returne
from your vnrightheous waies,
and keepe my precepts and cere-
monies, according to all the
lawe that I commaunded your
fathers. But they would not
heare mee, but became stiffnecked,
euer as their forefathers were
stiffnecked, which would not obey
the Lord God.

Let them put their hope in God,
& not forget the works of y^e Lord,
but seek after his commandements: Psal. 59
let them not be like their forefa-
thers, which were a froward and
a spitefull nation, a nation that
would neuer be true harted, nor
beare

The Gouvernance
beare an vpright minde toward
God.

Psa. 115 We not hard-hearted, as your
fathers were, saith the Lord,
which cryd and rebelled against
me.

We haue sinned with our
forefathers, we haue done vn-
justly, and committed iniquitie.

Psa. 146 Trust not in rulers, nor in
the sonnes of men, in whom is
no health. For whe their breath
goeth away, they retorne vnto
the earth. In that day shall all
their thoughts, counsels, deuices,
& imaginations come to nought.
I haue alway said vnto your fa-
thers, since I brought them out
of the land of Egypt, even vnto
this day, Heare my voice: but
they would not heare, nor once
bow their eare vnto it. But eu-
ry one of them is gone allray in
the frowardnesse of his wicked
heart: yea, the people of Iuda, and
the

of Vertue.

the men of Ierusalem are also fallen vnto the wickednesse of their forefathers, which would not heare my words: Inſomuch that they are already gone away after ſtrange gods, & ſerue them. The houle of Iſrael & the houle of Iuda, haue broken the covenant which I made with their father. Therefore thus ſaith the **L. D. M. D.** Behold, I will bring in extreme punishments vpon them, ſo that they ſhall not eſcape from them.

They ſhall crie vnto me, but I will not heare them. The cities of Iuda, and the inhabitants of Ierusalem, ſhall go and cry vnto them, to whom they offered ſacrifice: and yet ſhall they not ſaue them in the time of their trouble. According to the number of thy Cities were thy gods, **O** Iuda, & after the number of thy wales, **O** Ierusalem, haſt thou ſet vp
the

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thy altar of abomination to doe sacrifice to Baalim,

Jer. 16

Your forefathers haue forsaken me, saith the Lord, and they are gone away after strange gods, and haue serued them, and worshipped them: yea they haue utterly giuen me ouer, and haue wrought more abomination, then all your forefathers haue done.

Eze. 2

For behold, every one of you walke after the lewennesse of his owne wicked heart, and will not heare mee.

Their forefathers haue broken my couenaunt, euen vnto this day, & they to whom I sende thee, are chyldren without all shame, and of such an heart, as

Eze. 20. cannot be reclaimed.

Walke not in the commandments of your forefathers, nor keepe not their ordinances: neither pollute your selues with their

of Vertue.

their Idoles. For I am the
Lorde your God. There-
fore walke in my precepts, and
keepe my iudgements, and see
them.

Confession of face and bitter Dan, 9
Shame be vnto vs, vnto our
Kings, vnto our rulers, & to our
forefathers, which haue sinned.

We not like your forefathers, Zach, 1
vnto whom the Prophets in
times past cried, saying, Thus
saith the Lord of hosts; Turne
from your euill waies, and from
your abominable thoughts: but
they would not hearken, nor giue
any attendance vnto me, saith
the Lord.

Our forefathers haue sin, 2. Pa.
ned, and haue done euill in the sight
of the Lord our God. For
they haue forsaken him, and
turned away their faces from
the Tabernacles of the Lord our
God.

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1. Pa. 30

Be not like your forefathers and brethren, which rebelled against the Lord God of their fathers, & he gaue them ouer into desolation, as ye see your selues. Be not ye hardnecked now, as were your forefathers, but offer your hands vnto the Lord, and come to his sanctuary which he hath sanctified for euer, and serue the Lord your God: so shall the indignation of his wrath turne away from you.

Examples out of the olde Testament.

Gen. 4.

Cain slewe his brother Abel, and followed his forefather the deuil, which was a manslayer from the beginning.

3. Re. 15

Nadab king of Israel followed his forefather Hieroboam, committing idolatrie against the Lord his God. Therefore Baasa destroyed him and his kingdom, and

of Vertue.

and all the house of Hieroboam,
so that one of the stocke remain-
ed not alive.

Ochozias King of Israel fol. 2. Pa. 22
loved his wicked forefather
Achab, and grievously sinned
against the Lord his God: He
therefore reigned but a little time,
and also died a miserable death.

Amon king of Juda followed 2. Re. 21
his idolatrous forefather Ma-
nasses, and did that which was
evill in the sight of the Lord his
God. He reigned but two yeeres,
and was slaine of his servants in
his owne house.

Ioachim King of Juda forsooke 3. Re. 23
the goodly wates of his most ver-
tuous father King Iosias, and
followed the steppes of his wic-
ked forefather. The Lord there-
fore suffered him to raigne but
thre moneths in Jerusalem, and
gave him over into the hands of
his enemies.

Sede-

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4.Re.25 Sedechias King of Iuda fol-
lowed his wicked forefathers, &
prouoked the Lord his God vnto
anger. He therefore was depri-
ued of his kingdome, saw his
children slain befoze his eyes, and
afterward he hauing his eyes
plucked out of his head, was
bound in chaines, and miserably
caried away into Babylon.

Sentences out of the new Testament.

Ioh. 10 **A**ll that come befoze me, are
theeves and robbers, but my
sheepe haue not heard them.

Acts, 7 **O** ye stifnecked & uncircumci-
sed hearts and eares, ye haue al-
waies resisted the holy Ghost: as
your forefathers did, so doe ye.

Acts 7 **W**hich of the Prophets haue
not your forefathers persecuted?

1.Pet. 1 **S**ee that ye passe the time of
your pilgrimage in feare, foras-
much as yee know, how that ye
were

of Vertue.

were not redeemed with coꝛruptible silver and golde from your vaine conuersation, which ye received by the traditions of the forefathers: but with the precious blood of Christ, as of a lamb undefiled and without spot.

Examples out of the new
Testament.

The Pharisees and the Scribes Mat. 15
following their ungodly forefathers, observed the traditions of their elders, and neglected the commandments of God.

The Jewes fulfilling the measure of their forefathers, which slew the prophets that were sent unto them from God, killed Christ and his blessed Apostles. Mat. 23

Paul before his conversion, Acts. 7
following y^e wicked forefathers the Jewes, persecuted the congregation of Christ, even
as

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as his elders persecuted Christ
and the Prophets.

*Against the wicked olde customes
and long vsages.*

IF Sathan, or any of his mem-
bers, labor to plucke thee from
Gods word, vnto wicked old cu-
stomes & long vsages, auoid him
with these Scriptures following,

Sentences out of the olde
Testament.

Leui. 18. **A** Crodding to the custome of
3. the land of Egypt, wherein ye
dwelt, shal ye not doe: & after the
manner of the land of Canaan,
whither I will bring you, shall
ye not doe, neither walke in their
ordinances, but doe after my
iudgements, and keepe my cere-
monies to walke therein. I am
the Lord your God. Ye shal keepe
therefore mine ordinances & my
iudgements, which if a man do,
he

of Vertue.

hee shall live in them. I am the
Lord.

Take heede that yee commit
not one of these abominable cu-
stomes, which were committed
before you, and looke that ye de-
file not your selfe therein. I am
the Lord your God. Leu. 18

An example out of the olde
Testament.

Even unto this present day do 2 Re. 17
they still followe their olde
customs.

They feare not the Lord, nei-
ther keepe they his ceremonies,
his lawes, and commaunde-
ments. The Prophets cryed,
worship no strange gods, but
feare the Lord your God, and he
shall deliver you from the power
of all your enemies. But they
would not heare, but still com-
mitted wickednesse according to
their olde custome. They preten-
ded as though they served the
Lord,

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Lord, and yet neuerthelesse did they also seruice to their gods. For as their forefathers did, so do their sonnes, and nephews vnto this present day.

Against such as slander Christs Gospell, by calling it new learning.

If the aduertarie of true godlines go about to perswade thee that Christs Gospell is new learning, and that therefore thou oughtest to giue no care vnto it, nor beleue it; looke that thou by no meanes consent vnto them, but rather remember that this is no new blasphemy, but vsed many yeres before of wicked hypocrites, as thou shalt perceiue by these examples following.

Sentences out of the new Testament.

Mar. 1 **I** When Christ preached in the Synagogue of Capernaum, hee led a man that was possessed

of Vertue.

seduced with an uncleane spirite,
the people cried out & said, What
new learning is this?

When Paul preached at A. Acts. 17
thens the resurrectiō of the dead,
certaine belly gods, as the Epicu-
res and Stoicks, straine with
him, and said, What meaneth
this pratter? Other said, he se-
med to be a preacher of new doc-
trines. Another compaite said,
May we not know what new
learning this is that thou shew-
est? Thou bringest in newe
things in deede vnto our eares.
Our old fathers neuer taught vs
any such geare. We will know
what these things meane.

*Against pensinents and thought
taking for this life.*

IF thou be troubled for the pre-
seruation of thy life, either in
sicknes, trouble, persecution, im-
prisonment, or otherwise, com-
fort thy self with these scriptures.

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Sentences out of the olde Testament.

I, Reg. 2 **T**he Lord killeth and giueth
life againe. He bringeth
euen to Hell, and backe a-
gaine.

Psal. 27 The Lord is my light and my
health, whom then should I
feare? The Lord is the strength
of my life, of whom then should
I be afraid? though an host of
men were laid against me, yet
shall not my heart be afraid. And
though there arose vp warre a-
gainst mee, yet will I put my
trust in him.

Psal. 91 He hath giuen his Angels
charge of thee, to keepe thee in
all thy waies.

Psal. 34 The Angell of the Lord shall
be sent among all they that feare
him, and shall deliuer them.

Psal. 93 The scourges of the sea are
maruailous, yea the Lord on his
is

of Vertue.

is rather maruailous.

They consented all against me, Psal. 31
they conspired to take away my
life, but in thee (O Lord) haue I
trusted, and I said, Thou art my
God: In thy hand are my desti-
nies.

Many tribulations fall on the Psal. 34
righteous: but from them all the
Lord deliuereth them. The Lord
keepeth all their bones, so that not
one of them shall be broken.

The health of the righteous is Psal. 37
of the Lord, & he defendeth them
in the time of their trouble. Pea,
the Lord will helpe them, and de-
liuer them, and set them harme-
lesse from the vngodly, and saue
them, becauie they haue trusted
in him.

Thou hast limited the waters Psal. 104
their bounds, which they may not
passe.

The Lord is my helper, I will Psal. 118
not feare, what man do vnto me.

¶

The

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The Lord is my deliverer, therefore will I set nought by mine enemies.

Psa. 149 The Lord hath giuen a cōmmandement, and none shal goe beyond it. Fire, Hail, Snow, Ice, and vapours, stormie winds accomplish his word.

Eccle. 5 Suffer not thy mouth to cause thy flesh for to sinne, neither say thou before the Angell, There is no prouidence: lest peradventure the Lord being angry against thy word, doe destroy all the works of thy hands.

Eccl. 11 Life and death are of God.

Sap. 14 Thy prouidence (O Father) governeth all things from the beginning.

Thou (O Lord) art he which hast power of life & death. Who can say that any thing can be done without the Lords cōmandement: From the mouth of the highest goeth there not good & ill:

Exam-

of Vertue.

Examples out of the olde
Testament.

E S A V turned with mostall Gen. 27
hatted against his brother Ia- 32.33
cob, because of the blessing
where with his father had blessed
him, and purposed fully in his
heart to kill his brother. But Ia-
cob prayed unto the Lord, and he
mollified Esaus heart, insomuch,
that when Iacob thought that
both hee and his should be slaine,
his brother Esau came gently
unto him, lovingly embraced
him, kissed him friendly, and for
very joy wept: so mightie is God
to mollifie tyrants hearts, when
it pleaseth him, & to make them
gracious and favourable to his
servants.

Saul persecuted David cruelly, 2. Re. 18
purposing to kill him, but his la-
bour was in vaine.

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1. Re. 19 Iezabel threatned and sware to
slay Helias, but the Lord preser-
ued him.

Job. 2. Sathan could doe nothing to
Iob, till God suffered him: nei-
ther exercised hee his cruelty a-
ny farther against Iob, than hee
was appointed of God.

Dan. 8 The godly woman Sulan,
through the false accusations of
the two wicked Judges, was at
the point to be stoned unto death;
but God wonderfully delivered
her from the hands of her ene-
mies.

Examples out of the new Testament.

Mat. 10 **F**Eare not them which kill the
body, and bee not able to kill
the soule. But rather feare him,
which is able to destroy both
soule & body in hell. Are not two
sparrowes sold for a farthing?
And none of the fall on y^e ground
without

of Vertue.

without the will of your father:
Yea all the haire of your head
are numbred. Feare not there-
fore, yee are of more value than
many sparrowes.

Yee bee come out as vnto a Mat. 24
theefe, with swords and staves.
When I was daily with you in
the temple, yee laid no hand vpon
me, but this is your houre, and
the power of darkenesse.

Thou couldest haue no power Ioh. 13
at all against me (said Christ vnto
Pilate) except it were giue thee
from above.

All things are of him, by him, Mat. 1
and in him.

If we liue, we liue to be at the Rom. 14
Lords will. And if wee die, wee
die at the Lords will. Whether
we liue therefore or die, wee are
in the Lords hand.

Beholoe, I am alius, saith Apoc. 1
Christ, for euer more, and haue
the keyes of death and hell.

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Examples out of the new Testament.

Mat. 8. **T**he ship, wherein Christ and his Disciples were, was grievously tossed with the wanes of the sea, through the wind and tempest that arose, insomuch as it was at the point of drowning. Notwithstanding, neither water, wind, nor tempest did once hurt it.

Mat. 8. The devils had no power to enter into Swine, till Christ gave them leave. If thou wilt be loath, say they, suffer us to enter into the heard of Swine. Christ answered, Go yee : and they went.

John 7. The Jewes did seeke to kill Christ, but his time was not then come. No man did set his handes on him, because his houre was not yet come.

John 10. They went about to take Christ : but hee escaped from the midst

middest of their hands.

There came certaine of the Luk. 13
Pharises, and said vnto Christ,
Get thee out of the way, and de-
part hence: for Herode will kill
thee. And he said vnto them, Doe
tell that Fox. Behold, I cast out
diables, and heale the people to
day and to morrow, & the third
day I make an end. Neuerthe-
lesse, I must walke to day, and
to morrow, and the day follow-
ing: for it cannot be, that a Pro-
phet perish any other where than
in Ierusalem.

Herod the king Peter in prison, Acts. 12
bound him fast with chaines, and
set certain souldiers for the more
assurance to keepe him, purposing
after Easter to bring him forth
vnto the people, and so to haue
slain him. But God being might-
ier than all the tyranny & power
of the world, sent his angell, and
deliuered Peter out of prison.

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Act. 28 Paul being at Milete, gathered a bundle of stiches, and put them in the fire, and suddainely there came a venimous Adder, otherwise called a Viper, out of the brate, and leapt on his hand. The men that were present and saw this thing, waited when he should haue swollen, or fallen downe dead suddainly.

But Paul shook off the vermine into the fire, and felt no harme.

Against hunger, pouertie, or carefulnesse of living.

IF at any time thou be tempted with the carefulnesse of living, comfort thy selfe with these holy Scriptures.

Sentences out of the olde Testament.

Psal. 33 **T**hey that feare the Lord, shall have no scarcenesse. They which seeke the Lord, shall want
no

of Vertue,

no good thing.

Behold, the eyes of the Lord Psal. 34
are upon them that feare him, &
upon them that trust in his mer-
cie, y^e hee may deliuer their liues
from death, and nourish them in
the time of hunger.

I haue beene young, and am Psal. 37
warene olde, and haue not scene
the righteous forsaken, nor his
chilzen begging their bread on
earth.

Lay thy care on the Lord, and Psal. 55
he shall nourish thee.

All creatures depend upon thee Psal. 105
(O Lord) that thou shouldest giue
them meat in due time: For thou
giving it them, they take it, and
thou opening thy hand, they are
well satisfied: But thou hiding
thy face, they are sorrowfull: and
thou taking away their breath,
they are but dead, and turned in-
to the earth that they came off.

The eyes of all things looke

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Psa. 165 upon thee (**O Lord**) and thou givest the meat in due time. When openest thy hand, and replenishest all things living with thy blessing.

Psa. 166 The Lord giveth meat to the hungry.

Pro. 10 The blessing of the Lord maketh men rich, and there shall no griefe accompany them.

Pro. 12 The Lord will not let the souls of the righteous to suffer hunger, but he putteth the vngodly from his desire.

Hee that tilleth his land, shall have plenteousnesse of bread, but he that followeth idlenesse, is a very foole.

Eccl. 11 Good and euill, life and death, pouertie and riches are of God. Trust in God, abide in thy place. For it is an easie thing in his sight of God, quickly to enrich a poore man.

Feare

of Vertue,

Fear not, my sonne, we lead Tob. 4
a poore life, not withstanding we
shall haue plentie of all good
things, if we feare the Lord, de-
part from all sinne, and doe well.

Examples out of the olde
Testament,

God fed the people of Israel Exo. 16
with meat from heauen, and
gaue them drinke out of the rock.

God sent meate by the rauen 3. Re 17
to Helias.

The Angel of God tooke A- Dan. 14
buk by the top, and bare him by
the haire of the head, & through a
mightie winde set him vpon the
denne where Daniel was priso-
ner, and gaue him that meate,
which the Prophet had prepa-
red for his reapers.

Sentences out of the new
Testament,

San

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Mat. 4 **M**an shall not live with bread alone, but with every word that cometh out of the mouth of God.

Mat. 6 **T**ake no thought, saying, What shall we eat? or, What shall we drinke? or, Wherewith shall we be clothed? After these things seeke the Heathen. For your heavenly Father knoweth, that ye have neede of all these things. But seeke ye after the kingdome of God, and the righteousness thereof, and all these things shall be cast vnto you.

1. Ti. 6. **G**od giveth us abundantly all things to enjoy them.

Heb. 13 **I** will not faile thee, nor yet forsake thee.

Examples out of the new Testament.

Iohn 2 **C**hrist at the marriage turned water into wine.

Mat. 10 **C**hrist with five barley loaves and

of Vertue.

and two fishes, fed five thousand people, and yet remained twelue baskets full of fragments.

Against keeping of euill companie.

WHen the Dewill, the flesh, or the world mooue thee to resort vnto any euill companie, defend thy selfe from it, with remembering these Scriptures.

Sentences out of the olde Testament.

HE shall dwell in the Lords Psal. 15
tabernacle, & rest vpon his holy hill, which setteth not by the vngodly, but maketh much of them that feare the Lord.

With the holy shalt thou be Psal. 19
holy, and with the innocent shalt thou be innocent. With the cleane shalt thou be cleane, & with the froward, thou shalt be froward.

A froward heart shall depart from me, I wil not know a wicked

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ked person.

Psa. 101 Whoso hath a proude looke,
and an high stomacke, I may
not away with him. Mine eyes
shall looke for such as be faithfull
in the land, that they may dwell
with me, and whoso leadeth a
godly life, shall be my servant.
There shall no deceiptfull person
dwell in my house.

Pf. 116 He that telleth lies, shall not
sarry in my sight.

I hate the vngodly: but thy
law, O Lord, doe I loue.

Prou. I My sonne, if sinners entice
thee vnto wickednesse, leane not
vnto them.

If they say, Come, go with vs,
let vs lay awaite for blood, and
conuey our selues priuily to trap
the innocēt. Let vs swallowe
them vp quickly like bell, and de-
uoure the perfect like a whirle-
pit: For thus shall we find great
riches, and garnish our houses
with

of Vertue.

with oyle. Cast in thy foote among vs, & let vs make a common pisse.

My sonne, walke not with them, but refraine thy feete from their wayes, for their feet runne into mischief. In balnare nets spredde abroad for birdes be fore their eyes. For euen these men lay awaite among themselves one to theare anothers blood.

Neither are their owne liues in sauegard among themselves. These are the paths of craftous men, among whom one spareth not the life of another.

Come not in the path of the Pro. 4
ungodly, and walke not in the way of the wicked. Cliche it, and go not therein, depart aslee, and passe ouer by it. For they cannot sleepe, except they haue first done some mischief.

For they ate the bread of
mis.

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Wickednes, and drinke the wine
of robberie. The path of the
righteous shineth as the light, &
is ever brighter and brighter vn-
to the perfect day. But the way
of the vngodly is as the darknes,
wherewith men fall ere they bee a-
ware.

Pro. 13 Whoso accompanieth the wise,
shall haue wisdom: but he that
is a companion of fooles, shall
proue like them.

Eccle. 6 Trauell not by the way with
him that is brynelesse, lest he do
thee euill.

For he followeth his own wil-
fulnesse, and so shalt thou perish
through his follie.

Strive not with him that is
angry and cruell, goe not with
him into the wilderness: for bloud
is nothing in his sight, and where
there is no helpe, hee shall mur-
ther thee.

Eccle. 9 Looke not vpon a woman that
is

of Vertue.

is desirous of many men, lest
thou fall into her snares,

Avoid not the company of a wo-
man that is a plaier, and a daun-
ser, and heare her not, lest thou
perishesthrough her entisings. Be-
hold not a masden, that thou be
not hurt in her beantie.

Bring not every man into thy
house, for the deceitfull layeth
waite diuersly. Eccl. 11

Who will haue pittie on the
charmer that is stinged of the ser-
pent, or of all such as come nigh
the beasts? Euen so is it with him
that keepeth companie with a
wicked man, and lappeth him-
selfe in his sinne. Eccle. 2

He that toucheth pitch, shall
be defiled of it, and he that kee-
peth company with a proud per-
son, shall also become proud and
stately. Eccl. 13

Examples of the olde
Testament.

Abra-

Gen. 11. **A** Braham, because he would
12, not be partaker of their Idol-
latry, fled from the people of
Chaldea, being his native coun-
trie.

Gen. 19 Lot, at the commandement
of the Angels, departed out of
Sodom, lest he tarrying with the
Sodomites, should have bene
consumed with them.

Gen. 12 Sara would not suffer Ismael,
which was given to mocking, to
keepe companie with her sonne
Isaac, lest he also should become
a mocker.

Gen. 3. Jacob would not keepe com-
pany with his brother Esau, al-
though greatly intreated, lest
some wickednesse should thereof
happened.

Nū. 16 Moles at Gods appointment,
commanded the people to de-
part from the dwelling places of
Chore, Dathan, and Abiron, lest
they also bee wrapped in their
sinnes,

Ames, & so perishe among them.

Iosaphat King of Iuda was 3.Re.22 almost slaine in the battaille, because he kept companie & wēt on to the wars with wicked Achab.

After his returne also hee was 2.Pa.15 greatly rebuked of Iehu for so doing.

When all the people went to Tob.1 worship the golde Calues which Ieroboam had made, Tobias onely fled a way from the companie of them all, and went to Jerusalem vnto the Lords temple, and there worshipped the Lords God of Israel.

So long as Iudas Machabe- 1.Mac. us did put his trust in the Lords, 8.9. all things prospered well with him: but when he began to toyne friendship, and keepe companie with the heathen and the Romanes, shortly after he was overcome and slaine in battell.

The like thing chanced to Io- 1.Mac, nathas, Sen-15.

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Sentences out of the new
Testament.

Mat. 10 **G**o not into the wayes that
lead unto the heathen, and in-
to the cities of the Samaritans

Rom. 16 enter ye not.

I beseech you, brethren, marke
them which cause division, and
give occasions of euill, contrary
to the doctrine which yee haue
learned, and auoyd them.

1. Cor. 5

Do yee not know, that a little
leaven soweth the whole lump
of dow? Purge therefore the old
leauē, that ye may be new dough
as ye are sweet bread.

I wrote vnto you, that yee
should not keepe companie with
whozemongers.

If any that is called a brother,
that is to say (a Christian man)
be a whozemonger, or a cometous
person, or a worshipper of ima-
ges, either a rayler, or drunkard,

Of Vertue.

oz an extortioner : with him that is such, see yee neither eate, noz yet keepe company.

But alway from among you that euill person.

Wee require you, brethren, in 2 The. 3
the Name of our Lord Jesus Christ, that yee withdrawe your selues from eury brother that walketh inordinately, and not after the institution which receiued of vs.

If any teach otherwise, and 1. Tim. 6
is not content with the wholesome words of our Lorde Jesus Christ, and with the doctrine of godlinesse, he is putt vp, & knoweth nothing, but wasteth his bzaines about questions & strife of words, whereof springe enuie, strife, raylings, euill surmisings, and vaine disputations of men with corrupt mindes, and destitute of the trueth, which thinke that lucre is godlinesse : from
such

The Governante
such separate thy selfe.

Tic. 3

A man that is giuen to here he,
after the first and second admoni-
tion anywe, remembzing that
he that is such, is peruered and
Unneth, euen damned by his own
iudgement.

2. Ioh. 2

If there come any vnto you,
and bzing not this learning, him
receiue not to house, neither bid
him God speed. For he that bid-
deth him God speed, is partaker
of his euill deeds.

Examples out of the new
Testament.

Luk. 22

Peter, so long as he kept com-
panie with Christ, & Christs
disciples, hee continued in the
truth, preached the truth, con-
fessed openly Christ to be the son
of the liuing God, and promised
that hee would not onely goe in-
to prison, but also vnto the very
death with Christ: but when he
once came into the Court of the
Bishops

of Vertue.

Bishops house, he straightwaies
was cricken with such feare,
that a poore maide, and a simple
Sim Shakebuckler, made him
both to deny, & also to forswear
Jesus Christ his Lord and Sa-
uer, whom befoze he had boldly
so oft confessed befoze the world.
Saint Peter preaching to the be-
lieuing and repentant Iewes, a-
mong other his godly exhortati-
ons, commaunded them to save
themselues from the vntoward
generation of the vnfaithful, and
to flee the companie of such as
denie Jesus to be Christ, and the
sonne of the living God.

Saul hearing compar y with Actes. 7
the vnfaithfull Iewes, as with § 8. 9.
Bishops, the Priests, the Phar-
ises, &c. became a gruous perse-
cutor of § Christian congregatiō,
but being deliuered from their
fellowship, he became a worthy
Apostle, & a fervent preacher of
Gods word.

Against

The Gouvernance

Against Idlenesse.

IF Sathan moue thee vnto idlenesse, which is the wellspring & roote of all vice, set before the eyes of thy minde, both these sentences and examples of the holy Scriptures.

Sentences out of the olde Testament.

Gen. 2 The Lord tooke Adam, & put him into the garden of Eden, that he might vse it and keepe it.

Gen. 3 In the sweate of thy face shalt thou eate thy bread, vntill thou returnest into the earth, from whence thou wast taken. For dust thou art, and into dust thou shalt be turned againe.

Iob. 5 A man is bozne to labour, and a bird to flic.

Psa. 128 Thou shalt eate the labour of thy hand.

Prou. 6 Go to the Emmet (thou slug-
gish garr)

gard) consider her waies, & learne
to be wise. She hath no guide nor
overseer, nor ruler: yet in the
summer she prouideth her meat,
and gathereth her sowe together
in the barnest. How long wilt
thou sleepe, thou sluggish man?
When wilt thou arise out of thy
sleepe? Pea sleepe on still a little,
slumber a little, fold thine hands
together yet a little, that thou
mayest sleepe: so shall povertie
come vpon thee, as one that tra-
uaileth by the way, and oppresse
thee like a thiefe.

If thou bee not slothfull, thy
barnest shal come as a springing
well, and povertie shal lie farre
from thee.

Who so gathereth in summer, Pro. 10
is wise: but he that is sluggish in
barnest, bringeth himselfe to con-
fusion.

The sluggarde would faine Pro. 13
haue, and cannot get his desire,
but

The Gouvernance

but the soule of them that worke,
shall haue plentie.

Pro. 20 A slothfull body will not goe
to plowe for cold in winter, there-
fore shall hee goe a begging in
summer, and haue nothing.

Delight not in sleape, lest thou
come vnto pouertie: but open
thine eyes, that thou mayst haue
bread enough.

Pro. 28 He that tilleth his land, shall
haue plenteousnesse of bread: but
he that followeth idleness, shall
haue pouertie enough.

Eccl. 33 Idleness hath bene the occa-
sion of much euill & wickednesse.

Eze. 16 Behold, the finnes of Sodom
were these: pride, fulnesse of
meate, abundance, and idleness.

Examples out of the olde
Testament.

Gen. 2. **A** Dam gat his liuing with the
labour of his hands, and the
sweat of his browes.

Cain

Cain was a plowman and till. Gen. 4.
led the earth.

Abel was a shepheard & kept
sheepe.

Jubal was a musician, and ex-
ercised musick.

Thubal Cain was a smith, and
a graver in mettall.

Noe was a planter of vineyards. Gen. 9.

Abraham, Lot, Isaac, and Ja- Gen. 13
cob, were plowmen and shep- 29.
heards.

Ioseph was a magistrate and Gen. 14
a publique minister in the com-
mon weale of Egypt vnder king
Pharao.

Moses was a shepheard, and Exod. 3
kept the sheepe of Iethro his fa-
ther in law, Priest of Madian.

The children of Israel got Exod. 1
their living with hard and pain-
full labour in Egypt vnder king
Pharao.

David, before he was announ-
ted king of Israel, was a shep-
heard.

The Governance

Exo. 28 All the Priests and Levites of the old law, every man according to his vocation, laboured, by giving attendance in the temple, by killing of beasts, and offering of sacrifices, by studying the scriptures of God, and teaching the same vnto the people.

Amos. 1 Amos the Prophet was one of the Shepherds of Israel.

Dan. 14 Abacuk the Prophet travelled in husbandry.

1. Tim. 5 Sentences out of the new Testament.

Gal. 6 Let vs not bee weary of well doing. For when the time is come, we shall reap without weariness.

Eph. 4 Let him that stole, steal no more: but let him rather labour with his hands the thing which is good, that hee may giue to him that needeth.

1. Th. 4 Will beleeue you, brethren, that

Of Vertue.

that ye studie to be quiet, and to
meddle with your owne busines,
and to worke with your owne
hands, as wee command you.

When we were with y^e, we 2. The³
gave you this commaundement,
that if any man will not labour,
the same should not eate. Let all
men worke with quietnesse, and
eate their owne bread.

Examples out of the new
Testament.

Chris^t was a Carpenter. Mat. 6
The Apostles of Ch^rist were Mat. 4
Fisher men.

Paul laboured with his owne Acts. 20
hands, and got both his am^eti-
ving and others that were with
him.

Saint Luke was a Physician, Col. 4
and as some write, a painter also.

Aquila was a maker of tents, Acts. 11
of the which occupation Saint
Paul was.

Simon S. Peters host, was a
Fanner.

The Gouvernance

Act, 9

Dorcas that vertuous woman,
made garments with her owne
handes, and gaue them to the
poore people.

Against swearing.

If Sathan at any time mooue
thee vnto swearing, perurie, or
blaspheming the name of God,
by no meanes consent vnto him:
but enarme thy selfe against his
wicked temptations, with these
holy scriptures.

Examples out of the olde Testament.

Exo. 20 Thou shalt not take the name
of thy Lord God in vain. For
the Lord will not hold him guilt-
lesse, that taketh his name in
vaine.

Leu. 24 Thou shalt not sweare by my
name in vaine, neither shalt thou
defile the name of thy God. I am
the Lord.

Colbo

of Vertue.

Whosoever curseth his God,
shall beare his sinne. And he that
blasphemeth the name of the
Lord, let him be slaine, and the
multitude shall stone him to
death. Whether he be borne in
the land, or stranger, when he
blasphemeth the name of the
Lord, let him be slaine.

Let not thy mouth be accus- Eccl. 23
med with swearing, for in it
there are many falles.

A man that bleth much swea-
ring, shall be filled with wicked-
nesse, and the plague shall neuer
goe from his house.

The wordes of the swearer
bring death. God graunt that
it be not found in the house of
Iacob. But they that feare God,
eschew all such, and lye not wel-
tring in sinne.

Sentences out of the olde
Testament.

The Governance

Zech. 24 The sonne of a certain Israelitish woman, blasphemed the name of the Lord: He therefore was first put in prison, and afterward at the commandement of God he was stoned to death.

Zach. 5 I turned me, saith the Prophet Zacharie, lifting up mine eye, and looked, and beholde, a flying booke. And the Angell said vnto me, What seest thou: I answered, I see a flying booke of twenty cubits long, and twentie cubits broad. When said he vnto me, This is the curse that goeth forth over the whole earth: for all thēnes shall be iudged after this booke, and swearers shall be iudged according to the same. And I will bring it forth (saith the Lord) so that it shall come to the house of the thiefe, and to the house of him y falsely sweareth by my name, and shall remaine in his house, & consume it, with the

of Vertue.

the timber and Stones thereof.

Sentences out of the new
Testament.

Ye haue heard how it was Mar. 5
said to them of the old time,

Thou shalt not forswear thy
selfe, but shalt performe vnto
the Lord those things that thou
swarest. But I say vnto you,
Swear not at all, neither by
heauen, for it is Gods seate: nor
by the earth, for it is his fote-
stole: neither by Ierusalem, for
it is the Citie of the great King:
neither shalt thou swear by thy
head, because thou canst not make
one haire white or blacke. But
your communication shall be,
Yea, yea, Nay, nay. For what
soeuer is added more than these,
it cometh of euill.

Aboue all things, my brethren, Iacob. 5
swear not, neither by heauen,
neither by earth, neither any
other othe. Let your yea, be yea,

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and your nay, nay, lest ye fall in
to hypocrisse.

Examples out of the new
Testament.

Mat. 14 **H** Erod, to perforce his wic-
ked and diuelish othe, which
he had made to the daughter of
Herodias his whore, for her plea-
sant dancing, suffered and com-
manded the head of that most
godly Preacher Saint Iohn
Baptist, to be cut off. Let all men
therefore beware of vaine, rash,
and wicked othes.

Mat. 26 Saint Peter, when it was laide
to his charge, that he was one of
Christis Disciples, swore that he
knew not the man. But after-
ward he bitterly wept for his
swearing and denying of Christ.
Let vs also lament and be sorry
for our idle & wicked manner of
swearing, and leaue it, & praise
the name of the Lord our God.

Against

of Vertue.

*Against lying, flaundering, and fil-
this or vncleane talke.*

IF Sarhan at any time mooueth thee to abuse thy tongue, contrary to the will of God, either in lying, flaundering, or other wicked and idle wordes, resist his temptations, with these Scriptures following.

Sentences out of the olde
Testament.

Thou shalt eschew lying.

Exo. 23

We shall not lie, neither shall any of you receiue his neighbor.

Leuit. 19

Thou (O Lord) shalt destroy all them that speake lies.

Psal. 6

There be six things that God hateth, and the seventh he utterly abhorreth. A proud countenance, a lying tongue, hands defiled with innocent blood, an hart imagining wicked counsels,

Prou. 6

feete

The Couernance

sete swift vnto mischief, a false
witness, the sower of discorde a-
mong brethren.

Pro. 2 Lying lips are abomination
to the Lord: but they that doe
faithfully, please him.

Pro. 19 A false witness shall not escape
unpunished, and he that speaketh
lies, shall perish and come to
nought.

Pro. 14 He that gathereth his words
with a lying tongue, shall loose all,
and be in perill of his life. He that
keepeth his tongue, keepeth his
life from troubles.

Eccle. 7 A lying witness shall perish.
Haue thou no delight to speake
lies against thy brother, nor yet
against thy friend: haue no plea-
sure in lying: for the vse thereof
is naught.

Sap. 1 The mouth that lieth, clayeth
the soule.

Examples out of the olde
Testament,

Nathan

of Vertue.

Sathan brought forth the first Gen. 3
lie, when he made our Grand-
mother Eve beleue, that if she
and her husband did eat of the
forbidden fruite, they should be
as Gods. Therefore he is a lyer,
and the father of lying.

The two Judges which accu- Dan. 3
sed the most vertuous woman
Susanna of buncleannes, because
she would not agree to their most
filthy and dishonest request, were
most abominable lyers & murder-
ers: but they receiued a reward
worthy their lying.

All the false Prophets of the
olde law, which fained them-
selues to be of God, and yet pro-
phesied lyes to please the Princes
and rulers withall, were liars
and blasphemers of God.

Sentences out of the new
Testament.

Lying.

The Gouvernance

Ephe. 4 **L**ying set aside, let every man speak the truth to his neighbour, soasmuch as we are members together.

Colo. 3 Lie not one to another,

Ephe. 4 Let no filthy communication proceede out of your mouthes, but that which is good to edifie. Let all bitternesse, fiercenesse, and wyath, roaring, and cursed speaking bee put away from you, with all maliciousnesse. Be courteous one to another, and mercifull, forgiving one another, even as God for Christs sake forgave you.

Ephes. 5 Let neither filthinesse, nor foolish talking, neither telling, which are not comely, be once named among you, but rather thanksgiving.

Examples out of the new
Testament.

Mat. 12 **T**he Scribes & the Pharises,
with the other enemies of
Christ,

Christ, which called Christ a wine-bibber, a glutton, a decetuer of the people, a blasphemmer, one possessed with a deuill, such one as forbade the people to pay tribute vnto Cesar, &c. were most abominable lyers and blasphemers.

Ananias and Saphira died suddenly, because they lyed. Acts. 5

They were liers and blasphemers, which said that the blessed Martyr Saint Steuen spake blasphemous words against Moses and against God: when of God, no man spake more godly, nor of Moyles more reuerently. Acts. 6

They also that complained of the Apostles of Christ, calling them seditious persons, and teachers of new learning, were also lyers and slanderers. Act. 17

So many as make of Ioue Apo. 24
lies,

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lice, shal be cast among murderers and Idolaters in the lake of hell, burning with fire and brimstone.

Against pride and vaine glory.

If thou be tempted to pride, or vaine glorie, of the Deuil that olde enemie of mankind, defend thy selfe with these Scriptures.

Sentences out of the olde

Testaments

Psal. 18. Thou shalt save: (O Lord) the people that are humble, meke, and lowly: but the high looke of the proude thou shalt bring downe.

Psal. 33. The Lord will save such as be of an humble spirit.

The Lord hateth a proude countenance.

Proo. 1 Disdaine pride, a wicked way, and a mouth that is double tongued, I utterly abhorre, saith the

the Lord.

The Lord abhorreth all such Pro. 16
as be of a proud heart, his hand
is against their hand, and they
shall not escape unpunished.

Better it is to be of humble
minde with the lowly, than to
disinthe spople with the proud.

Presumptuousnesse goeth be-
fore destruction, & after a proud
stomache there followeth a fall.

Why art thou proude, thou Eccle. 10
earth and ashes? Pride is hated
before God and man. Pride is
the beginning of all sinne, and he
that maintaineth that, shall be
cursed, and at the last be viter-
ly destroyed.

God hath destroyed the seates
of proude Princes, and set by
make in their stead.

Woe be vnto you, that are Esay. 5
wise in your owne eyes.

I hate the pride of Iacob, and
I abhorre his palaces, saith the Amos. 6
Lord. Let

The Gouvernance

Tob. 4

Let neuer pride haue rule in thy minde, nor in thy word: for in pride began all destruction.

Examples out of the olde Testament.

Esa. 14

LVcifer for his pride fel down from the glozy of heauen, into the paines of hell. Pharao for his pride was plagued, & at last drowned.

Exo. 14

3. Reg.
19.

Senacherib, for all his boasting, pride, and proud crakes, cowardly fled away, and afterwards was slaine of his owne sonnes.

Dan. 4

Nabuchodonozer was so punished for his pride, that he was made of a man a beast, till he had giuen cur his pride, confessed himselfe to be but a man, & that God alone is the Lord, woorthy all glozy and honour.

Hes. 13

Proud Aman was hanged on those gallows, which he had set vp for good Mardocheus,

Sen-

of Vertue.

Sentences out of the new

Testament.

Learne of me, saith Chyst, for Mat. 11
I am meeke and humble in
heart.

He that exalteth himselfe, shal Mat. 19
be made low, and hee that lowly
meekeeth and submitteth himselfe,
shall be exalted.

Be not hight minded, but make Ro. 12
your selues equall to them of the
lower sort: bee not wise in your
owne opinions.

What hast thou, that thou hast 1. Cor. 4
not receiued? If thou haue recei-
ued it, why reioycest thou, as
though thou hast not receiued it?

Humble your selues in the 1. Pet. 5
sight of the Lord, and he shall lift
you vp.

Submit your selues euery man
one to another, knit your selues
together in toelines of mind.

For God resisteth the proude,
and giueth grace to the humble.

Sub

The Governancē

Submit your selves therfore vnder the mightie hande of God, that he may exalt you when the time is come.

Sentences out of the new Testament.

Luk. 1

MARY that blessed virgine being meeke, humble, and lowly, was made the mother of our Lord & Saviour, Iesus Christ,

Mat. 4

Peter, James, Andrew, Iohn, and the other disciples of Christ, were humble and lowly in their owne eyes, and estranged from all pride and arrogancie. Christ therfore chose them to be his Apostles.

Iohn. 13

Our Saviour Christ disdained not to wash his disciples feete, to giue vs an example of humilitie and of brotherly loue. The proud Pharisee was reiected and cast away as vnrighteous, because hee boasted himselfe of the good deeds,

needs, and despised the poore
Publicane.

King Herod, upon a day ap^{pe} Acts. 12
pointed, arrayed himselfe in royal
apparell, set him in his seat, and
made an oration vnto the people.

The people gaue a shout, say-
ing. It is the voice of a God, & not
of a man. And immediately the
Angell of the Lord smote him, be-
cause he gaue not God the hono^{ur}:
and he was eaten of the worms,
and gaue vp the ghost.

Against feasting, gluttonie, and
drunkennes.

TO auoide feasting, gluttonie,
and drunkennesie, let the ho-
ly scriptures euer before the
eyes of thy minde.

Sentences out of the olde
Testament.

Who maketh folke lecher-
ous, & drunkennes causeth
bawling,

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bzawling, and chiding. Whoso
hath pleasure in them, shall not
be wise.

Pro. 20 He that loveth bankets, shall
be bzought to pouertie. Whoso
delighteth in wine and delicious
meates, shall not be rich.

Pro. 33 Accompany not with riotous
bzinkers and eaters, for such shall
come to pouertie, and such slug-
gish sleepers shall goe all to rag-
ged. Where is woe? where is
walling? where is strife? where
are trappes laide? where are
wounds without a cause? where
are bloudie cies? Do not all these
thinges chaunce vnto them, that
sit allway at the wine, and giue
their mindes wholly to gulling
and glosing?

Esay. 5 Doe be to you that rise vpear-
ly to bzing your selues vnto dzan-
kenesse, and set all your mindes
so on dzinking, that yē sit swea-
sing thereat vntill it be night.

The

of Vertue.

The Harpe, the Lute, the
Labour, the Drumm, the
Trumpet, the Schalme, and plen-
tie of wine are at their feasts: but
the woꝝks of the Lord doe ye not
behold, neither consider yee the
woꝝks of his hand.

Woe be vnto you y are strong
to drinke wine, and are mighty
to aduance drunkenesse.

Fornication, wine and drunken- Ose. 3.
kenesse take away the heart.

Thꝛough feasting many haue Eccl. 13
died: but he that eateth in mean,
shall prolong his life.

Sentences out of the olde
Testament.

A Dam, and Eue, by satisfying Gen. 3
their greedie appetite, in ea-
ting the forbidden fruite, did not
onely transgresse the commande-
ment of God, but also thꝛow both
themselves, and all their poster-
tie into everlasting damnation, if
we had not bene redeemed by
Christ. The

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Eze. 16 The Drinking Sodomitcs, by
giuing themselves to inordinate
eating and drinking, fell into
unnaturall lusts, and so most mi-
serably perished.

Gen. 9 Though drunkenesse, Lot
committed incest with his owne
daughters.

Exo. 32 The people of Israel, giuing
their mindes unto banquetting,
fell into Idolatry.

Exo. 13 Holoternes that most ballant
Captaine, being drunken, was
raue of a woman.

Sentences out of the new Testament.

Luk. 24 Take heed that your heart be
not overwhelmed with sea-
ding and drunkenesse.

Let vs walke honestly, as in
the day time: not in banquetting
and drunkenesse, nor in cham-
bing and wantonnesse, nor in
drisse and enuying: but put yee
on

of Vertue.

on the Lord Iesus Christ. And Rom. 13
make not promise for the flesh,
to fulfill the lusts thereof.

Banquetting & drunkenness Gal. 5
are the works of the flesh.

We not drunken with wine, Ephe. 5
wherein is lecherie, but be ye
filled with the spirit.

It is a good thing that the Heb. 13
heart be established with grace,
and not with meates, which haue
not profited them, that haue had
their pastimes in them.

Drunkeards shall not inherit 1. Cor. 6
the kingdome of God.

We ye sober and watch, for 1. Pet. 5
your aduersary the deuill goeth a-
bout like a roaring Lyon, seeking
whom he may deuoure: whom see
that ye resist, being strong in
faith.

Examples out of the new
Testament.

Herod giuing his minde to Mat. 15
banquetting, granted y^e the
holg

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holy man Iohn Baptist should
be beheaded at the desire of his
whorish daughter.

Mat. 24

That evil servant, which saith
in his heart, My Lord will be
long a coming, and so begin to
smite his fellows, yea, and to
eate and drinke with the drunken:
the same servants Lord
shall come in a day when he loo-
keth not for him, and in an houre
that he is not ware of, and shall
betwixt him in peeces, and give
him his portion with the hypo-
crites: there shall be weeping and
gnashing of teeth.

Luk. 16

The rich glutton that cared
so daintily every day, was cast
downe into hell, and most grie-
uously punished.

*Against fornication and
adulterie.*

IF at any time thou be tempted
of the deuill, of the world, and
the flesh, to defile thy selfe with
forni-

of Vertue.
fornication, adulterie, whore-
dome, incest, or with any other
vncleannesse, call these senten-
ces and examples of the holy
Scripture to remembrance, and
valiantly resist those most wicked
temptations.

Sentences out of the olde
Testament.

Thou shalt not commit adul- Exo. 20
tery. Thou shalt not lie
with thy neighbours wife, to de-
file her with seede.

Thou shalt not make thy daugh-
ter common, that thou wouldest
cause her to be an whore.

The man that breaketh wed-
locke with another mans wife,
euen he that breaketh wedlocke
with his neighbours wife, let
him be staine, both the adulterer
and the adulteresse.

If a Priestes daughter fall to Leu. 21
play the whore, she defileth her
father: therefore must she be burnt
with fire.

The Gouvernance

If a man be found lying with a woman that hath a wedded husband, they shall die either of them; both the man that lay with the wife, and also the wife: and so shalt thou put away euill from Israel.

Deut. 19 Cursed be he that lyeth with his neighbours wife: and all the people shall say, Amen.

Deu. 23 There shall be no whore of the daughters of Israel, nor no whoremonger of the sonnes of Israel.

Prou. 2 An whore giueth sweet words, forsaketh the husband of her youth, & forgetteth the covenant of her God. Her house is enclined vnto death, and her pathes vnto hell. All they that goe in ther, come not againe, neither take they hold of the way of life.

Prou. 5 The lippen of an harlot are a dropping honnycombe, and her necke is softer than oyle: but in the

the end shee is as bitter as worm-
wood, and as sharpe as is a sword:
her fate goe downe vnto death,
and her steppes haste them vnto
hell.

Wherefore, deare childe, giue
eare vnto mee, and swarue not
from my words. Flye from her
waies, & come not once so nigh
as vnto her doores.

Keape thee from the euill wo- Pro. 6
man, and from the flattering
tongue of the harlot, that thou
lust not after her beautie in thine
heart, & lest thou be taken with
her faire looks.

An harlot will make a man to
beg his bread: but a married wo-
man will hunt for the precious
life.

May a man hide fire in his bo-
some, and his fate not be hart?
Euen so, whosoever goeth into
his neighbour's wife, & toucheth
her, cannot be vnguiltie.

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Hee that is an who:emonger,
is a foole, and bringeth his life to
destruction. Hee getteth himselfe
also shame and dishonour, such as
shall neuer be put out.

Pro. 9

He that accompanieth himself
with an whoze, shall goe downe
vnto hell: but he that goeth away
from her, shall be saued.

Pro. 18

He that meddleth with an
whoze, is a foole and without
wit.

Pro. 29

He that maintaineth whozes,
shall come vnto beggerie.

Iob. 31

If mine heart hath lusted after
my neighbours wife, or if I
haue laide waite at his doore:
Oh then let my wife grinde vnto
another man, and let other men
lie with her. For this is a wil-
kednesse, and sinne that is wor-
thie to be punished, yea, a fire
that should bitterly consume, and
rote out all my substance.

Tob. 4

My sonne, keepe thee well from
all

of Vertue.

all whoredome, and bestee thy
wife, for that no fault be found in
thee.

Cast not thy minde vpon bar-
lots in any maner of thing, lest
thou destroy both thy selfe & thy
heritage.

Go not about gazing in euery
lane of the citie, neither wander
thou abroad in the streets there-
of. Eccle. 9

Turne away thy face from a
beautifull woman, and looke not
vpon the fairenesse of other.

Sit not with an other mans
wife by any meanes, lie not with
her vpon the bed, make no woordes
with her at the wine, lest thy hart
consent vnto her, and then with
thy blood fall into destruction.

A man that breaketh wedlock, Eccl. 13
and regardeth not his owne soule,
but saith, I wish, who seeth me?
I am compassed about with
darkenesse, the walles couer me,

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no bodie seeth me. Whom neede
I to feare: that highest will not
remember my sinnes. He vnder-
standeth not that his eyes see all
things: for all such feare of men
drineth away the feare of God
from him. For he feareth onely
the eyes of men, and considereth
not, that the eyes of the Lord are
clearer than the sunne, beholding
all the waies of men, and the
ground of the deepe, and looking
euen to mens harts in secret pla-
ces, &c. Read forth the chapter to
the end.

Examples out of the olde Testament.

Gen. 7 **G**od drowned once al þ whole
world (eight persons excep-
ted) for the sinne of uncleannes.

Gen. 19 God powdered downe from hea-
uen, water, fire, and brimstone
vpon the Sodomites, Gomo-ri-
ans, and such other, & destroyed
them

of Vertue.

them all for their abominable
uncleanneſſe.

When Sychem the ſonne of Gen. 34
Hemor had violently deſloured
Dina the daughter of Iacob, her
brothers hearing of the matter,
ſlew not onely Sychem and He-
mor, but alſo all the men & men
childre that were in the citie, and
afterward ſpoiled the citie. And
when Iacob their father talked
with them of the matter, they an-
ſwered, Should they deale with
our ſiſter, as with an whoze?

When it was tolde Iuda, that Gen. 28
Thamar his daughter in law had
played the whoze, and with play-
ing the whoze was become great
with child, Iuda her father in law
anſwered & ſaid, Bring her forth,
that ſhe may be burnt.

Joſeph feared God, and would Gen. 29
not conſent vnto his Lords wife
in any poyn of uncleanneſſe, but
choſe rather to be caſt into pri-
ſon

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son, than he would commit so greate wickedness, and defile his Lords wife. Therfore did God blesse him, and brought him to high degree.

Nu. 25 There were slaine in one day, of the Jewes, foure and twenty thousand, for the whoredome that they committed.

Jud. 20. For the deflouring of a certaine Levites wife, there were destroyed more than an hundred thousand people.

3. Re. 1. David committed adulterie with Bethsabe Arians wife : but he escaped not unplagued.

3. Reg. 11. Salomon, before hee ruled in love of women, was wholly given to the setting forth of Gods honor, but being once ruled with their love, hee did not only neglect the glory of the alone true and living God, but hee also, through the entisement of these women, fell unto the worshipping of strange gods,

of Vertue.

gods, and so hee prouoked the
high displeasure of God against
him and his realme.

Susan feared God, and desired Dan. 13
rather to be stoned vnto death,
than she should defile her husbands
bed, or once consent to the two
filthie Iudges, and so become an
whore: God therefore preserved
her.

Sentences out of the new
Testament.

Ye haue heard, that it was Mat. 5
said to the of old time, Thou
shalt not commit adultery. But
I say vnto you, that whosoever
looketh on another mans wife,
to lust after her, hath committed
adultery already with her in his
heart.

It seemeth good to the holy Acts. 15
Ghost, & to vs, to charge you, that
ye abstaine from whoredome.

Keepe no companie with 1. Cor. 5
whoremongers.

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If any that is called a brother, that is to say, a Christian man, be a whozebunter, with such one see that yee eate not.

Cor. 6 Neither whozemongers, nor adulterers, nor weaklings, neither abusers of themselves with mankind, shall inherit the kingdom of God.

Knowe yee not, that your bodies are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbid. Do ye not know, that he which coupleth himself with an harlot, is become one bodie? For two, sayth he, shall be one flesh. But he that is ioyned to the Lorde, is one spirit, like whozedom. Every sin that a man doth, is without the bodie. But he that is a whozemonger, sinneth against his own bodie. Know yee not, how that your bodies are the temples of
the

of Vertue.

the holy Ghost, which dwelleth
in you, whome ye haue of God,
and how ye are not your owne?
For ye are dearly bought. Ther-
fore glorifie God in your bodies
and in your spirites, which are
Gods.

To auoyde whozedome, let e. 1. Cor. 7
uery man haue his wife, and let
euery woman haue her husband.

It is better to marry than to Galat. 5.
burne. Adulterie, fornication,
vncleannesse, wantonnesse, &c.
are wo;kes of the flesh, and who-
soeuer doth the, shal not inherite
the kingdome of God.

Let not whozedome o; vn- Ephe. 5.
cleannes be once named among
you: for this ye know, that no
whozemonger, o; vnclean per-
son, hath inheritance in the king-
dome of Christ and of God.

This is the will of God, that 1. Th. 4.
ye abstaine from whozedome.
For God hath not called vs vnto
vn.

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vncleanneſſe, but vnto holines.
Kepe thy ſelfe pure and ho-
neſt.

Amyde the luſts of youth, but
follow righteouſneſſe, faith, loue,
and peace, with them that call on
the Lord with a pure heart.

Heb. 13 **W**edlocke is honourable a-
mong all men, and the bed vnce-
filed: but whozemongers and a-
talterers God will condeigne.

Apo. 12 **W**hozemongers ſhall haue
their part in the lake that burneth
with fire and brimſtone, which
is the ſecond death.

Sentences out of the new
Teſtament.

Mat. 14 **W**hozedome was the occaſion
that Herodias Herods whoze
ſought ſo diligently the death of
godly Iohn Baptiſt, which re-
proued them of their abominable
liuing.

Luk. 15 **W**hrough whozedome and kee-
ping

of Vertue.

ping of riotous companie, the prodigall sonne wasted away his goods, and fell vnto such necessitie, beggerie, and miserie, that he was glad to keepe swine, and would faine haue filled his bellie with the cods that the swine did eate, but hee could not be suffered.

Learn of this hystorie what the end of whoredome is.

Saint Paul did excommunicate the man of Corinth, which vngodly kept his fathers wife, & would not suffer that any of the faithful should keepe him company, nor yet eate or drinke with him.

I. Cor. 5

The end of the whore of Babylon is described of Saint John, to be wonderfull wretches, miserable and damnable.

Apo. 18

Against conetousnes.

IF the deuil and the world moue thee not to be content with that is sufficiēt & enough, but immoderately and vnmeasurably to scra

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together the goods of the world,
to oppresse the poore, to ioyn
houle to house, land to land, lord-
ship to lordships, &c. to take
great incomes, to raise the rents,
and to get that may be gotten by
right or by wrong, defend thy
selfe against them with these ho-
ly Scriptures that follow, euer re-
membring, that thou art but a
stranger and a pilgrime in this
world, and that thou must goe
hence either vnto glorie, or vnto
paine, yea, and that how soone,
thou knowest not.

Sentences out of the olde Testament.

Exo. 20 **T**hou shalt not couet thy neigh-
bours goods.

Exo. 22 **Y**e shall not trouble, hurt, nor
annoy no widow, nor fatherlesse
childe.

Exo. 3 **I**f ye shall hurt them, and they
cry vnto me, I will surely heare
their

of Vertue.

their crie, & then will my wrath
ware hate, and I will kill you
with the sword, and your wives
shall be widowes, & your chil-
dren fatherlesse.

Thou shalt take no gifts : for Leu. 12
gifts blinde the wise, and peruert
the words of the righteous.

Thou shalt not doe thy neigh- Job, 15
bour wrong, neither violently
oppresse him. We shall do no vn-
righteousnesse in iudgement, in
mete-yard, in weight or in mea-
sure. True ballances, true
weights, and true Ephra, and a
true Win, shall ye haue.

Fire shall consume the houses Psal. 39
of such as are greedy to receiue
gifts.

He heapeth vp treasure, and Psal. 42
yet knoweth not he for whom he
gathereth it.

Trust not in wrong & rob, Psal. 119
berte, giue not your selues vnto
vanities : and if riches encrease,
let

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set not your heart vpon thair.

Pro. 11 Encline my heart (**O Lord**) to thy testimonies, and not to couetousnesse.

Eccl. 12 Who hoordeth vp his corne, shall be cursed among the people: but blessing shall light vpon his head that giveth sode.

He that trusteth in his riches, shall haue a fall, but the righteous shall flourish as the greene leafe.

Better is a little with the feare of the Lord, than great and innumerable treasures otherwise. He goeth about to destroy his owne house, that giveth his minde to couetousnes: but whoso hateth reward, shall line.

Pro. 16 Better it is to haue a little with righteousnesse, than great rents wrongfully gotten.

Pro. 18 He that hateth couetousnesse, shall line long.

A man that is suddainly rich, en

of Vertue.

enricheth other, & considereth not
that pouerty shal come vpon him.
Whoso robbeth his father, and
faith, It is no sinne, the same is
like vnto a manslayer.

A Lord, giue me neither po- Pro, 30
uertye, noz riches: onely graunt
me a necessarie liuing.

He that loueth money, will ne-
uer be satisfied with money, and
whoso delighteth in riches, shall
haue no profit thereof.

Where as much riches is, there
are many alio that spend them a-
way. And what pleasure more
hath he possessed, than sauing y he
may looke vpon the with his eyes:

A labouring man slepeth
sweetely, whether it be litle or
much that hee eateth: but the
abundance of the rich wil not suf-
fer him to slepe.

There is a sore plague, which
I haue seene vnder the sunne,
namely, riches kept to the hurt

of

of Gouvernance

of him that hath them in possession. For often times they perish with his great misery and trouble, and if he haue a childe, it getteth nothing,

Read foorth the chapter.

Eccle. 4. Let not thine hand bee stretched out to receiue, and shut when thou shouldest giue.

Eccle. 5. Trust not vnto thy riches, and say not, Tush, I haue enough for my life. For it shall not helpe thee in the time of vengeance and temptation.

Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wrath.

Eccl. 10 Nothing is moze wicked and vngracious, than a conetous man.

Eccl. 14 He that with all his care fulnes heapeth together vnrighteously, gathereth for other folkes, and another man shall make good cheare with his goods.

of Vertue.

A covetous mans eye hath
never enough in the portion of
wickednesse, untill the time that
he wither away, and hath lost his
owne soule.

The riches of the proud shall Eccles. 3
be rooted out.

He that loneth riches, shall not Eccl. 31
be justified.

Many one is come to great
misfortune by the reason of gold,
and haue found their destruction
before them. It is a tree of falling
vnto them. It is a tree of passage
vnto them that offer it vp, and all
such as be foolish, fall therein.

Blessed is the rich, which is
found without blemish, and hath
not gone after gold, nor heaped
in money and treasures: where
is there such a one, and we shall
commend him, and call him bless-
ed: For great things doth he a-
mong his people.

Woe be vnto you that in your
house

The Governance

Esay. 5

house to house, and couple land to land, even so long as any can be gotten. Shall yee alone dwell vpon the earth: These things are in the eares of the Lorde of hostes, &c.

Woe be vnto them that giue sentence with the vngodly for rewards, and condemne the iust cause of the righteous.

Esay. 3

Woe be vnto thee that spoylest: for thou also shalt be spoiled.

Woe be vnto him that heapeth vp ether mens goods. How long will he lade himselfe with thicke clay?

Aba. 2

And how suddenly will they stand vp, that bide & awake, and shall teare thee in peces: yea, thou shalt be their pray.

Woe be vnto him, that trustfully gathereth himselfe into gods into his house, that he may set his nest on high, to escape from the power of misfortune. Thou hast

hast deuis'd the shame of thine
owne house, so that the verie
stones of the wall shall crie out
of it, and the timber that lyeth
betwixt the ioynts of the build-
ing, shall answere.

Their silver and their golde
shall not be able to deliuer them
in the day of the Lords wrath.

Examples out of the olde
Testament.

Balaam for lucre sake, would Num. 22
have cursed the people of Is-
rael, contrary to his owne con-
science: but he was rejoyced of
the Angell of the Lord, so that
his cursing was turned into bles-
sing.

Achan by the commande, Iosu. 7
met of God was stoned to death,
because he tooke of the excommu-
nicate goods.

Saul, for the couetousnesse of 2. Re. 13
the pray, lost his kingdome.

The

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1.Reg.
35.

The countenances of Nabal, and his churlishnesse shewed vnto David, had almost caried, that Nabal and all that euer he had, had bene vtterly destroyed, if Abigail his wife had not pacified the matter. Notwithstanding God shortly punished him with death, so that he was taken away from all that euer he had.

3.Re.2

The couetousnes of Achab & Iezabel, was the occasion that the good Naboth was stoned vnto death against all equitie and right, that by this meanes they might haue his vineyard. But how miserable their end was for that their abominable murder, the holy stories do declare.

4.Re.5

Gehezi was stricken with leprosie, because he receiued money of Naaman.

Sentences out of the new
Testament.

Blessed

of Vertue.

Blessed are the poore in spirit, Mat. 5
for theirs is the kingdome of
heauen.

Lay not by treasure for your Mat. 6
selues vpon earth, where the rust
and moth doth corrupt, & where
theeues breake through & steale.
But lay by treasures for you in
heauen, where neither rust nor
moth doth corrupt, and where
theeues doe not breake through
nor steale. For where your trea-
sure is, there will your heart be
also. What doth it profit a man Mat. 16
to winne the whole world, if he
loseth his soule? A rich man shall
hardly enter into the kingdome
of heauen. It is more easie for a Mat. 19
cable rope to go throught the eye of
a needle, than a rich man to enter
into the kingdome of heauen.

Who be vnto rich men, which Luk. 6
haue your comfort.

Take heede and beware of co. Luk. 12
uetousnesse. For no mans life

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standeth in the aboundance of things which he possesseth.

Thou seest, this night will they fetch away thy soule againe from thee. When whole shall y^e things be that thou hast gathered?

Luk. 12

Take heed to your selues, lest at any time your hearts be overcome with the cares of this life.

1. Cor. 5

If any that is called a brother, that is to say, a Christian man, be conuicted of an extortioner, with him eate not.

1. Cor. 6

Neither thieues, ne conuicted persons, neither extortioners, shall inherit the kingdom of God.

Ephes. 5

Let not conuictiounes be once named among you. For no conuicted person, which is a worshipper of Idols, hath any inheritance in y^e kingdom of Christ & god Godli-nes is great riches, if a man be content with such as God lends. For we brought nothing into the world, neither shall we carie any thing out.

When

of Vertue.

When we haue sode & raimēt,
let vs therewith be content: they
that will be rich, fall into tempta-
tion & snares, & into many foolish
& noysome lusts, which drowne
men in temptation & destruction.
For couetousnes is the roote of al
evil, which while some lusted af-
ter, they erred from the faith, and
tangled themselves with many
sorrows. But thou which art the
man of God, flee such thinges.
Follow righteousnes, godlines,
loue, patience, and meekenes.

Let your conuersation be with-
out couetousnes, & be cōtent with
that yee haue alreadye. For God
berily hath said, I will not faile
thee, nor yet forsake thee.

Sentences out of the new
Testament.

A Certaine rich and couetous
person, made great prouisi-
on for many yeres, that hee
might

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might liue pleasantly and weal-
thily, but shortly after God tooke
away his life, so that he died.

Luk. 12 The rich & unmercifull glutton
that fared daintily every day,
and was gorgeously apparelled,
died and was buried in hell.

Judas for lucre of money, sold
and betrayed his master Christ
to the Bishops, Scribes and Pha-
rises. Afterward he hanging by
himselfe, burst asunder in y^e midst,
and all his bowels gushed out.

Acts. 5 Ananias and Sapphira were
punished with suddaine death,
because of a couetous minde they
kept away part of the money,
which they received, for the pos-
session that they had sold.

Against rebellion and disobedience,
F the deuil, that old enemy of
mankinde, and troubler of all
good orders, goe about to put in
thy head, that the magistrats and
high powers do not their dutie in
the

of Vertue.

the right government of a common weale, but too much cruelly oppresse their subiects, and that therefore thou maist iustly rise & rebell against them, and take vpon thee of thine owne priuate authoritie, to redresse things that are amisse in the common weale, take heed that thou by no means consentest to his most subtill and wicked temptations, whereby he goeth about to throw thee into euermore lasting damnation both of body and soule, beside the shamefull death that thou shalt haue in this world, and the losse of all that euer thou hast, but cōtent thy self with thy vocation, labour diligently & quietly for thy liuing, studie to maintaine peace, pray for the high powers, thinke that crosse to bee laide vpon thee for thy distresse, amend thy life, humbly lament thy cause to God, which will not leaue thee succourlesse, & defend

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thy selfe against Sathan, and all
his craftie suggestions, with these
scriptures following.

Sentences out of the olde
Testament.

Gen. 4 **T**hou shalt bee ouer my house,
and according to thy word that
all my people be ruled.

Deu. 17 **T**hou shalt do whatsoeuer they
say vnto thee, that bee rulers ouer
the place, which the Lorde hath
chosen.

Iosua 1 **A**ll that thou hast commanded
vs, said the people to Iosua, we
will doe, and whithersoener thou
ledest vs, we will goe.

Who soeuer he be, saith **G O D**,
that doth disobey thy mouth, and
will not hearken vnto thy words,
in all that thou commandest him,
let him die.

Exo. 10. **T**he Lorde hath heard your
murmurings, saith Moyses, which
yee murmur against him. For
what are we (he speaketh of him-
selfe

of Vertue.

selfe and of Aaron) your murmurings are not against vs, but against the Lord.

They haue not cast thee away, 1. Reg. but me (saide God to Samuel) that 18. I should not raigne ouer them.

Behold, to obey is better than 1. Reg. sacrifice, and to hearken is better 15. than the fat of rammes. For rebellion is as the sinne of witchcraft, and stubbornesse is as the wickednesse of idolatrie.

By me kings raigne, by me Prou 8 princes make iust lawes. By me Lords beare rule, & all Judges of the earth exercise iudgement.

Where no ruler is, there the Pro. 12 people decay, but whereas many are that take giue counsell, there is wealth.

The kings displeasure is a messenger of death, but a wise man will pacifie him. The cherefull countenance of the king is life, and his louing fauour is as the euening dew. Pro. 16

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Pro. 20 The King ought to be feared as
the roving Lyon. Who so prouo-
keth him vnto anger, offendeth
against his own soule. My sonne,
fearethou the Lord & the King,
and keepe no companie with the
that slide backe from his feare.
For their destruction shall come
suddainly. And who knoweth the
aduersitie that may come from
them both?

Ecd. 10 With the King no euill in thy
thought, and speak no hurt of the
noble man in thy priue chamber.

For a bird of the ayre shall be-
tray' by voice, and with feathers
shall he bewray thee.

2. Ecd. 7 Whosoever wil not fulfill the
law of God, and the kings law,
let him haue his iudgemēt with-
out delay, whether it be vnto
death, or to be rooted out, or to be
condemned in goods, or to be put
into prison.

3. Ecd. 4 The king is ruler ouer sea and
land,

of Vertue.

land, and hath dominion ouer all things, and looke what hee commaundeth is done. The common people and the rulers are obedient vnto him.

Sentences out of the olde Testament.

GOD did strike Miriam with Numb. 12
most grienous and horrible
leprosie, because she murmured a-
gainst her lawfull Magistrate
Moses.

God plagued the Israelites for Num.
murmuring against his seruant 21
Moses, with stinging serpents,
whiche stung them vnto death.

Corah, Dathan, and Abiron, Num.
because they did not obey Moses 16
Gods Magistrate, but disdained
that he should raigne ouer them,
although appointed of God, were
swallowed vp of the earth, hold
they, their wives, their children,
and all their goods, they went
downe alive vnto hell, and the
earth

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earth closed vpon them, and they
perished from among the congrega-
tion.

1.Re.15 Absolon king Dauids sonne
made an insurrection against his
father, and through the counsell
of wicked Achitophel, wrought
most villanie against his fathers
honour. What followed? Was
not Absolon miserably slaine?
Did not this vntrusty counsellor
hang himself? Were there not al-
so twenty thousand men slaine in
battell, that tooke Absolons parte?

2.Re.23 Sheba & son of Bechyr had his
head cut off, because hee conspired
against king David, & dissuaded
the people from true obedience to
their linge soueraigne Lord.

Baalas the son of Abia conspi-
red against Nadab king of Isra-
el, slew him, and reigned in his
steade. But what followed?
Though Baala in the sight of
& world, died no shamefull death,
yet

of Vertue.

yet dyed he in the displeasure of
G D D, and after ward all his suc-
cession, with all his friendes and
kinnsfolkes, were all destroyed, so
that there was not one left alive.

Zimry conspired against Ela 3. Re. 15
king of Israel, slew him, & raig-
ned in his stead. But shortly af-
ter he was giuen to such miserie
and straites, that he fled into the
kings palace at Tyrus, and set-
ting it on a fire, burnt himselfe,
and so wretchedly ended his life.

Sentences out of the new
Testament.

Let euery soule submit himselfe Ro. 13
to the authoritie of the higher
power. For there is no power
but of God. The powers that be,
are ordained of God. Whosoener
therefore resisteth the power, re-
sisteth the ordinance of G D D,
but they that resist, shall get to
themselves damnation. For ru-
lers are not fearefull to them that
doe

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do good, but to them that doe evil.
Wilt thou bee without feare of
the power? Doe wel then, and so
shalt thou be praised of the same.
For he is the minister of God for
thy wealth. But if thou doest
that which is evil, then feare. For
hee beareth not the sword for
nought. For he is the minister of
GOD, to take vengeance on him
that doth evil. Wherefore ye must
needs obey, not onely for feare of
vengeance, but also because of
conscience. And even for this cause
pay ye tribute. For they are gods
ministers, serving for the same
purpose. Give to every man ther-
fore his dutie, tribute to whom
tribute belongeth, custome to
whome custome is due, feare to
whom feare belongeth, honour to
whom honoꝝ pertaineth.

2. Tim. I exhort, that aboue all things,
2. prayers, supplications, intercessi-
ons, and giuing of thanks, be had
for

of Vertue.

for all men, for kings, and for all
that are in authoritie, that wee
may liue a quiet and a peaceable
life, with all godlinesse and hone-
stie. For that is good and accepted
in the sight of God our Saviour,
which will haue all men to bee sa-
ued, and to come vnto the know-
ledge of the truth.

Charge them, that they sub- Tit. 3.
mit themselves to rule & power,
that they obey the Magistrates,
that they bee ready to doe every
good worke, that they speake euill
of no mā, that they be no fighters,
but gentle, shewing all meeknes
vnto all men.

Submit your selues vnto all 1. Pet. 3.
manner ordinance of man for the
Lords sake, whether it bee vnto
the king, as vnto the chiefe head,
either vnto rulers, as vnto them
that are sent of him for the pu-
nishment of euill doers, but for the
praise of them that do wel. For so
is

The Gouvernance

is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the libertie for a cloke of malicousnes, but such as the servants of God.

2. Pet. 2

Honour all men, loue brotherly fellowship, feare God, honour the king.

Wicked are they, and damned shall they be, that despise authoritie, and feare not to speake euill of them that excell in honour.

Sentences out of the new Testament.

Luke 2

Marie Christs mother, & Joseph her husband, obeyed the Emperours commaundement, and went into their citie Bethlem to be taxed.

Mat. 17

Christ payed tribute to Cesar, both for himselfe, and for his disciples, and willed other so to do.

Mat. 29

Christ euen vnto the death obeyed the temporall rulers.

The

of Vertue.

The Apostles of Christ were obedient to the higher powers, and taught other so to be.

Saint Paul willingly obeyed the publike Magistrates, Felix & Festus, &c.

Theudas and Judas of Galilee were two seditious persons. The one boasted to do great things, & so allured much people to follow him: the other counselled the Jewes by no meanes to pay tribute to Cesar, but to maintaine their olde liberties, and by this meanes moued great sedition among the people.

What became of them? were they not put to death, & so many as followed them, either slaine or else scattered abroad, & so brought to nought? We read not in al the holy scriptures, that any traytour or notable seditious person hath at any time escaped, without notable and famous punishment.

God

The Gouvernance

GOD cannot suffer his Magistrates to be disobeyed, his common weales to be disturbed, his politike or ciuill lawes to be contemned, his godly and honest orders to be broken. Whosoever attempteth any such wickednesse, God will be auenged of him, as it is euident not onely in the holy scriptures, but also in prophane histories.

Against malice, grudge, ennie, hatred and anger.

IF thou be tempted of Sathan to breake the order of charitie, and to malice thy Christian brother, set these scriptures before the eyes of thy mind.

Examples out of the olde Testament.

Leu. 19 **T**hou shalt not hate thy brother in thine heart, but shalt in any wise rebuke thy neighbour, that thou beare no sinne for his sake.

Thou.

of Vertue.

Thou shalt not avenge thy self,
nor be mindful of wrong, against
the childre of my people, but shalt
loue thy neighbours enen as thy
selfe.

If thine enemy hunger, feede **Pro. 15**
him: if he thirst, giue him drinke:
for so shalt thou heape coales of
fire vpon his head, and the Lord
shall reward thee.

He that seeketh vengeance, **Eccl. 21**
shall find vengeance of the Lord,
which shall surely keepe him in
his sinnes.

Forgiue thy neighbour & hurt
that he hath done thee, and so shall
thy sinnes be forgiven to thee also
when thou prayest. A man that
beareth hatred against another,
how dare he desire forgiveness of
God: He that sheweth no mercie
to a man which is like himselfe,
how dare he aske forgiveness of
his sinnes?

If he that is but flesh, beareth
hatred

The Gouvernance
hatred and keepe it, who will en-
treat for his finnes: Remember
thy end, and let enmitie passe.

Examples out of the olde
Testament.

I. Reg. 15. S Amuel prayed for King Saul,
although a wicked man, an ene-
mie to Gods servants, and alto-
gether disobedient to the will of

Exo. 22 God. Moses prayed for the sub-
borne & unfaithful Jewes, which
notwithstanding rebelled against
him, and would have slaine him.

Sentences out of the new
Testament.

Mat. 5 **L**ove your enemies. Blesse
them that curse you. Do good
to them y hate you. Pray for the
which do you wrong, and pursue
you, that ye may be the children
of your father that is in heaven.

Mat. 7 **W**hatsoever ye will, that men
should doe unto you, even so doe
you to them. What is the lawe
and the Prophets,

Thou

of Vertue

Thou shalt loue thy neighbor Mat. 19
as thy selfe.

Be mercifull as your father is Luke 9
mercifull. Judge not, and you shall
not be iudged. Condemne not, and
you shall not be condemned. For
give, & ye shall bee forgiven. Give,
and it shall be giuen to you, good
measure, pressed downe, shaken
together and running ouer, shall
men giue into your bosomes. For
with the same measure ye mete,
with the same shall other men
mete to you againe.

A new commandement giue I Iohn 13
vnto you, that ye loue together as
I loued you, that euen so ye loue
one another.

By this shall all men knowe
that ye are my disciples, if ye shall
haue loue one to another.

Though I bestow all my goods I. Cor.
to feede the poore, & though I giue
my body to be burnt, yet if I haue
no loue, it profiteth mee nothing
at all. 13.

Bye

The Governance

Gal. 6 Brethren, if any man be fallen by chāce into any fault, yee which are spicituall, helpe to amend him in the spirit of meeknesse, considering thy selfe, lest thou also be attempted.

Beare ye one anothers burden, and so fulfil ye the law of Christ.

Ephes. 4 Let not the sunne goe downe vpon your wrath.

Iacob 1. Be gentle one to another, mercifull, forgiving one another, euen as God for Christs sake hath forgiven you.

Let every man be slowe vnto anger. For the wrath of man worketh not that which is righteous before God.

1. Pet. 4 Aboue all things haue fervent loue among you. For loue shal conquer the multitude of sinnes.

1. Iohn 4. If any man say, I loue God, and hate his brother, hee is a lyer. For hee that loveth not his brother whome hee hath seene, God whom

whom he hath not seene, how can
he loue? And this commande-
ment haue we of him, That he
that loueth God, should also loue
his neighbour.

He that loueth not his brother, 2. Ioh. 3
abideth in death. Whosoener
hateth his brother, is a murde-
rer. And ye know that no mur-
derer hath euerlasting life abi-
ding in him. My babes, let vs
not loue in word nor in tongue,
but in the word and truth.

Examples out of the new
Testament.

Christ so dearly loued vs, yea Luk. 23
and that when we were yet
his enemies; hat he gaue himsele
euen vnto the death, for our sake.
Yea hee hanging on the crosse,
prayed for his very enemies vn-
to his heauenly father.

Blessed Steven in the mis. AAs. 7
best of his torments prayed for
his enemies.

Saint

The Gouvernance

Rom. 9

Saint Paul wished himselfe to be cursed from Christ, so that his kinsmen might be saved.

Against the bitter stormes of persecution for Gods word.

IF at any time, through the frailty of nature thou be troubled in thy mind, when the crosse of persecution is laid vpon thee for the word of God, looke y^e thou shrink not backe from the truth, nor discourage thy selfe, but thinke thy selfe blessed of God, call these Scriptures that follow, vnto remembrance, for thy comfort.

Sentences out of the olde

Testament.

I. Re. 2

The Lord killeth, & giueth life againe, hee bringeth euill to hell, and backe againe.

Psal. 34

The righteous crie, & the Lord heareth them, and deliuereth them out of all troubles.

The Lord is nigh vnto them y^e are of a troubled heart, & will saue such

of Vertue.

soth as be of an humble spirit.

Great are the troubles of the
righteous, but the Lord deliue-
reth him out of them all.

He keepeth all his bones, so
that not one of them is broken.

But misfortune shall slay the
ungodly, and they that hate the
righteous, shall be desolate.

The Lord deliuereth the soules
of his seruants, and all they that
put their trust in him, shall not be
comfortlesse.

For thy sake, O Lord, are we Psal. 44
killed all the day long, and are
counted as sheepe appointed to
be slaine.

O Lord, why sleepest thou?
awake, and be not absent from
vs for ever.

Wherefore hidest thou thy face,
and forgettest our miserie & trou-
ble? For our soule is brought low,
even vnto the dust, our bellie
cleaueth vnto the ground.

Arise

The Gouvernance

Arise & helpe vs, and deliuer vs
for thy mercies sake.

Psal. 66 Thou, O God, hast proued vs,
thou also hast tried vs like as sil-
uer is tried. Thou broughtest vs
into the snare, and laidst trouble
vpon our loynes. Thou suffer-
dest not to ride ouer our heads:
we went through fire and water,
and thou broughtest vs out into a
comfortable place.

Psa. 115 I belaued, and therefore haue
I spokē, but I was sore troubled.
Right reare in the sight of the
Lord, is the seath of his Saints.

Eccle. 2 The way of the righteous is
iudged to be vtter destruction,
but they are in rest. Although
they suffer paine before men, yet
is their hope full of immortali-
tie. They are punished but in
few things, neuerthelesse in ma-
ny things shall they be well re-
warded.

For God proueth them, and
fin-

of Vertue.

findesth them meate for himselfe.
yea as the golde in the furnace,
doth he trie them, and receiveth
them as a burnt offering, & when
the time commeth, they shall be
looked vpon.

My sonne, if thou wilt come in, Sap. 3
to the seruice of God, stand fast in
righteousnes and feare, and arme
thy soule to temptation. Settle
thine heart, and be patient, bow
downe thine eare, receiue the
words of vnderstanding, & shrink
not away when thou art entised.
Hold thee fast vpon God, loyne
thy selfe vnto him, & suffer, that
thy life may increase at last.

Whatsoever happeneth vnto
thee, receiue it, suffer in beauti-
nes, & be patient in thy trouble.
For like as gold & siluer are tried
in fire, euen so are acceptable
men in the furnace of aduersitie.
Beleeue in God, and he shall
helpe thee.

The Gouvernance

For righteousnesse take paine
with all thy soule, and for the
truth strue thou vnto death, and
God shall fight for thee against
thy enemies.

Examples out of the olde Testament.

Gen. 4 **A** Bel was cruellly slaine of his
brother Cain, whom he ne-
uer offended.

Gen. 39 Ioseph was cast into prison,
because he would not leane to
the filthy request of his Lords
wife.

Exo. 14 Moses, Aaron, and the Is-
raelites were grievouslie en-
treated and persecuted of King
Pharao.

2.Re. 18 Saul with great diligence
sought to destroy David.

Quene Iezabel pursued the
Prophet Elias.

1.Par. 2 Zacharie the sonne of Bara-
chias, was stoned to death, for
telling the King truth.

Achy-

of Vertue.

Achymelech, with certaine I.Reg.
other holp men of God, was 22.
slaine at King Sauls command-
ment, because he shewed kind-
nesse to David, the heartie belo-
ued seruant of God.

Sydrac, Misac, & Abednago Dan. 3
were cast into a fire for nace, be-
cause they would not worship the
golden Image, that King Nabu-
chodonozor had made, but only
the God of Israel.

Daniel was cast into the den Dan. 6
of Lyons, because that contra-
rie to King Darius commande-
ment, he had prayed vnto his
Loz God, the God of Israel.

At an other time also he was Dan. 14
cast into the den of Lyons, be-
cause he said, that Bel and the
Dragon were no gods.

The vertuous and chaste wo- Dan. 13
man Susan was at the point
to be slayed vnto death, be-
cause she would not breake the

The Gouvernance
commandement of **G D D**,
and consent to the vnlawfull and
fittie requests of the two **Cl**
ders.

2. Mac. 6

Elcazarus was miserably put
to death, because at the kings
commandement hee would not
eate swines flesh, contrary to the
law of **G D D**.

2. Ma. 7

A certaine woman also with
her seven sonnes, were with most
extreame crueltie put to death,
because they would not obey the
wicked pcept of that most wic-
ked king.

The **P**rophets were vnmerci-
fully slaine, because they rebuked
sinne, and taught the will of
G D D.

The most excellent **P**rophet
Esay, for his libertie of speech in
rebuking the sinnes of the **P**rin-
ces and of the people, and pro-
phesying of **G D D**s vengeance to
fall vpon the country and people,
was

was cut in two parts asunder
with a saw, and buried under an
Oake.

Jeremie, after much imprison-
ment, was stoned unto death of
his people of Taphna in Egypt,
because he warned them of their
wicked living, and exhorted them
unto repentance.

Amos, at the commandment
of king Amasias, for his preach-
ing was cruelly beaten & grievously
tormented. At the last, Ochozias
sonne of Amasias, caused him to
be thrust into the temple with a
great naple, and being halfe dead,
hee was carried into his owne
countrie, where hee soone after
died.

Micheas was buffeted, impri-
soned, and so fed with bread and
water.

Examples out of the new
Testament.

The Governance

Mat. 5 **B**lessed are they y^e suffer persecution for righte op^{er}nesse: for theirs is the kingdome of hea-

Mat. 10 **B**lessed are ye when men revile you and persecute you, and falsely speake all evill sayings against you for my sake.

Reioyce and be merrie, for great is your reward in heauen; for so persecuted they the p^{ro}phets before you.

Mat. 14 **T**he scholler is not above his master, nor the servant above his Lord. If they have called the father of the household Beelzebub, how much more shall they so call them that are of his household?

Be not afraid of them that kill the bodie, but rather feare him, which is able to destroy both body & soule in hell fire. Every one that shall confesse me before me, I shall confesse him also before my heavenly father which is in heauen. But whosoever shall de-
nte

of Vertue.

me me before men, I shall also
denie him before my Father that
is in heauen. We shall be hated Mark, 8
of all men for my sake.

Whosoever will follow me,
let him forsake himselfe, and take
up his crosse and follow me. For 1. Pet, 2
whosoever will save his life, shall
lose it. But whosoever shall lose
his life for my sake, & the Gospel,
the same shall save it. For what
shall it profit a man, if he win
all the world; and lose his owne
soule: or what shall a man give
to redeem his soule withal againe?
Whosoever therefore shall be a-
shamed of me and my words in
this whorish and sinfull genera-
tion, of him also shall the sonne of
man be ashamed, when he com-
meth in the glorie of his father
with the holy Angels.

The servant is not greater Ioh, 16
than his Lord. If they haue per-
secuted me, they will also perse-
cute you.

The Gouvernance

If the world hate you, know
pe, that it hated me before you.
If ye were of the world, the
world would love that is his. But
forasmuch as ye are not of the
world, but I have chosen you
out of the world, therefore doth
the world hate you.

The time shall come, that who-
soever killeth you, will thinke
that he doth Gods service.

Ye shall lament and weepe, but
the world shall reioyce.

Rom, 8

In the world ye shall have
trouble: but be of good comfort,
I have overcome the world.

If we suffer with Christ, we
shall also be glorified together
with him.

I suppose, that the afflictions
of this life, are not worthe of
the gloze which shall be shewed
upon vs.

2. Cor. I

Blessed be God the Father of
our Lord Jesus Christ, which is
the

the father of mercy, and the God
of all comfort, which comforteth
vs in our tribulations.

As the afflictions of Christ are
plenteous in vs : euen so is our
consolation plenteous by Christ.

We are not wearied, but 2. Cor. 4
though our outward man per-
ish, yet the inward man is re-
newed day by day : for our trou-
ble which is short and light, pre-
pareth an exceeding and an eter-
nall weight of glorie vnto vs,
while we looke not on the things
which are seen, but on the things
which are not seene : For things
which are seene, are temporall,
but things that are not seene, are
euerlasting.

We know, that if our earthly 2. Cor. 5
mansion of this dwelling were
destroyed, we haue a building of
God, an habitatio[n] not made with
hands, but euerlasting in heauen.

Unto you is given, not one Phil. 1

TheGouernance
ly to beleue in Chzist, but also
to suffer for his sake.

2.Ti. 2

Suffer affliction as a good soldier
of Chzist.

If we die with Chzist, we shall
liue with him. If we suffer with
him, we also shall raigne with
him: if we deny him, he will deny
vs. All y^e will liue godly in Chzist
Jesu, shall suffer persecutions.

This is thanke worthy, if a
man for conscience toward God,
endure griefe, and suffer wrong
vnderused.

If whē ye do wel, ye suffer wrong
& take it patiently, then is there
thankes with God. For heren.

1.Pet. 3

to verely were ye called. Blessed
are ye, if any trouble happen vnto

1.Pet. 4

you for righteousnes sake. Dearly
beloued, maruaile not that ye
are p^roued by fire (which thing
is to trie you) as though some
strange thing hapned vnto you:
but reioyce, in as much as ye are
par-

of Vertue.

partakers of Christ's passion, that
when his glorie appeareth, ye
may be merrie and glad. If ye
be rayled vpon for the name of
Christ, happye are ye. For the
glorie and the spirite of God re-
steth vpon you. On their part he
was euill spoken of, but on your
part he is glorified.

If any man suffer as a Chri-
stian man, let him not be asha-
med, but let him glorifie God in
this behalfe. Let them that be
troubled according to the will of
God, commit their faults to him
with well doing, as vnto a faith-
full creatour. Jesus, to sanctifie the Heb. 13
people with his owne blood, suffe-
red without the gate. Let vs goe
forth therefore out of the tents,
and suffer rebuke with him. For
here haue we no continuing City,
but we seeke one to come.

By many tribulations must Acts. 14
we enter into the kingdome of
heauen. The

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Act. 20 The holy Ghost witnesseth in euery Citie, saying, that bonds and trouble abide me: but none of these things moue me, neither is my life deare vnto my self, that I might fulfill my course with ioy, and the ministracion of the word which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God.

Act. 21 I am readye not to be bound onely, but also to die for the name of the Lord Iesu,

Apo. 14 Blessed are the dead that die in the Lord: euen so saith the spirit, that from hencefoorth they rest from their labours. But their workes follow them.

Examples out of the new Testament.

Mat. 14 Iohn Baptist for truth telling to King Herod, was cast into prison and beheaded.

Mat. 17 Iesus Christ our Lord and saviour, after many blasphemies, rebukes,

of Vertue.

rebukes, slanders, and bitter torments, suffered the most spitefull death of the crosse, and so entred into glorie.

The holy Martyr, S. Steuen Acts. 7
was stoned unto death.

James the brother of Iohn was Act. 12
beheaded.

What kindnesse Peter & Paul, with the other Apostles, found at the hands of them, whose saluation they most diligently sought, the histories make mentio. Neither I here speak of those blessed Martyrs, which since their dates haue dyed for the confession of Gods truth: so that the Gospell is not without a cause called of blessed Paul, The word of the crosse.

For all that will liue godly in I. Cor. 1
Christ Iesu, saith he, shall suffer perlecution.

I saw, saith Saint Iohn, vn. Apo. 6
der the Altar, the soules of them that were killed for the word of
God,

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God, & for the testimonie which they had, and they cried with a loud voice, saying, How long tarriest thou, O Lord, holy and true, to iudge & to reuenge our blood, on thē that be on the earth? And long white garments were giuen vnto euery one of thē. And it was said vnto them, that they should rest a little season, til the number of their fellowes & brethren, and of them that should be killed as they were, were fulfilled.

Against the temptation which the faithfull haue, when they compare their miseries & wretchednesse with the wealth, prosperitie and pleasures of the swinish Epicures, and wicked worldlings. Where thou also shalt see the miserable end of the vngodly.

IF Sathan our olde aduerlarie, with his handmaide, the flesh, shall at any time moue thee to forlake God and his holy word, by considering the flourishing & triumphant estate of the wicked

of Vertue.

worldlings, & the too much miserable and base trade of the Lords seruants, and professors of Gods truth, which liue in all kinde of misery, wretchednes & pouertie, and are pitiously oppressed of the tyrants of this world, when on the contrarie part, the vngodly haue all things at their own pleasure, and liue at their hearts ease without disturbance, for lacke of temporall things: consent not to his subtile assaults, but manfully resist them, considering with thy selfe, that though the vngodly raigne in this world, & haue the vppermost hand, yet shall their end be miserable, when the poore afflicted for Gods cause, shall after their manifolde temptations, be rewarded with perpetuall ioy, and euerlasting glory: And that thou maist be the more assuredly perswaded in these things, call to remembrance these Scriptures following.

Sen.

The Gouvernance
Sentences out of the old
Testament.

Job. 15 **K**nowest thou not this, that
from the beginning, ever
since the creation of man vpon
earth, the prayse of the vngodly
hath beene short, and that the toy
of the hypocrites hath continued
but the twinkling of an eye?
Though he be magnified vp to he
aven, so that his head reacheth
vnto the clouds, yet he perissheth
at last like downe: in so much that
they which haue seene him, shall
say, Where is he? He vanissheth
as a dreame, so that hee can no
more be found, and passeth away
as a viskō in the night, so that the
eye which saw him befoze, getteth
now no sight of him, & his place
knoweth him no more.

Wherefoze do the wicked men
live in health and prosperitie,
come to their old age, & increase
in riches?

Their

of Vertue.

Their childrens children liue
in their sight, & their generation
before their eyes. Their houses
are safe from all feare, for the rod
of **G D D** doth not smite them.
Their bullocke gendereth, and
that not out of time: their cow
calueth, and it is not unfruitfull.
They send their children forth
by flockes, and their sonnes lead
the dance. They beare with them
Tabrets and Harpes, and haue
instruments of musicke at their
pleasure. They spend their daies
in wealthines, but suddenly they
goe downe to hell.

O Lord, thou art moze right Ierc. 12
teous, than that I should dispute
with thee: Nevertheless, let me
talke with thee in things reason-
able. How happeneth it, that
the way of the vngodly is so
prosperous, and that it goeth so
well with them, which without
any shame offend & liue in wic-
kednesse?

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kednesse. Thou plantest them, they take roote, they grow and bring forth fruite. They boast much of thee, yet art thou far from their reines. But thou, Lord, to whom I am well knowne, thou that hast seene and proued my heart, take them away like as a flocke is carried to the slaughterhouse, and appoint them to the day of slaughter. O Lord, how long shall I cry, & thou wilt not heare: how long shall I complaine vnto thee, suffering wrong, and thou wilt not helpe: Why leste thou me see wearines and laboz: Tyrannie and violence are befoze me, power ouergoeth right: for the law is tozne in peeces, & there can no right iudgement go forth. And why: the vngodly is moze set by than the righteous. This is the cause that wrong iudgemēt proceedeth. Thine eyes O Lord, are cleane, thou mayest not

Psal. 37

of Vertue.

not see euill, thou canst not be-
hold the thing that is wicked.
Wherefore then dost thou looke
vpon the vngodly, & holdest thy
tongue when the wicked deuon-
reth the man that is better than
himselfe: When makest men as
the fish of the sea, and like as the
creeping beasts y haue no guide,
they take vp all with their angle,
they catch it in their net, and doe
sacrifice vnto their parue, because
that through it their portion is
become so fat, and their meate so
plenteous. Wherefore, they cast
out their net againe, and neuer
cease to slay the people.

Like as the wine deceineth Abac, &
the drunkard, euen so the proud
shall fall, and not endure.

Full miserable is the death of Psal. 34
the vngodly: for they that hate
the righteous, shall be plucked vp
by the roote.

Fret not thy selfe at the vn-
godly,

The Gouvernance

Pfal. 37 godly, bee not thou enuious against
 gainst the euill doers. For they
 shall soone bee cut downe like the
 grasse, and bee withered euen as
 the greene herbe. Gresse not
 thy selfe at one that is in prosper-
 ritie, and liueth in abomination.
 Heane off from wrath, let goe
 displeasure, let not thy ielousie
 mooue thee also to bee euill. For
 wicked doers shall be rooted out,
 but they that patiently abide the
 Lord, shall inherite the land. But
 yet a little while, and the vn-
 godly shall bee cleane gone, thou
 shalt looke after his place, and he
 shall be away.

Read forth the Psalmes, and
 marke it well.

Wherefore thus arrogantly
 magnifiest thou thy selfe at all
 time? O mischieuous gyat, wher-
 fore enforceth thy tongue mis-
 chiefe, forging deceit like a new
 set also? Wherefore louest thou
 ma

malice, rather than honestie: rather to lie, than to say truth: For thou delightest in all manner of pernicious speech, Oh thou deceitfull tongue. Wherefore God shall utterly rend thee vp by the rootes, and destroy thee, and hee shall throw thee downe out of thy Tabernacle, & plucke thy rootes out of the land of the liuing.

Reade diligently, and marke well the 73. Psalmc, which altogether belongeth vnto this matter.

Woe be to the proud wealthy Amos, 6
in Sien, even to such as thinke
themselves secure vpon y^e mount
of Samaria, which holde them-
selves for the best of the world, &
rule the house of Israel at their
owne pleasure. We are taken out
for the euill day, euen yee that sit
in the steele of willfulnesse: yee
that lie vpon beds of Iuorie, and
ble your wantonnesse vpon your
couches,

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rouches, ye that eate the best
lambes of the flocke, and the fat-
test calnes of y^e dzone, ye that sing
to the Lute, and in playng of in-
struments, compare your selues
vnto David, ye that drinke wine
out of goblets, and anoint your
selues with the best oyle, but no
man is sozrie for Iosephs hurt:
therefore shal ye now be the first
of them that shal be led away
captiue, and the lustie cheare of
the wilfull shal come to an end.

Sentences out of the olde

Testament.

Gen. 4

Cain the figure of all wicked
and bloudy tyrants, slew his
brotther Abel, and while he liued
he was a runnagate and a vagabond,
hauing an vnquiet consci-
ence: and now being dead, he is
a damned soule in hell.

Ge. 6. 7

The tyrants and mightie gy-
ants, with all the world besides
eight persons, were drowned at

ter

of Vertue.

After they had lived long in pleasure, and in all the filthy desires of the wicked flesh, without repentance,

The filthy Sodomites lived in Gen. 19
all kinde of voluptuous abomination: the conclusion was, that they were consumed with fire; and burnt from heaven.

Pharao handled the people of Exo. 14
God very cruelly, intending utterly to destroy them all: but the end was, that both he and all his armie were drowned in the sea, and the people of Israel harme-lesse preserved.

Sifar and Abimelech being Iud. 4
greivous enemies of Gods people, were slaine of women.

Holophernes for all his proud looks, intended to destroy the Israelites, & was slaine himselfe of a woman.

Saul persecuted David, the 2. Re. 31
servant of God, intending to slay

The Gouvernance

Asaph him, but David escaped, and Saul was slaine with the sword.

2.Re.17 Achitophel remembryng what wicked counsel he had giuen Absolon against his father David, and perceiuing that it would not come to passe (so mightie is God to destroy the wicked counsels of the vngodly) he went home and hanged himselfe.

2.Re.18 Absolon pursuing and seeking his fathers death, in the middest of his furie was hanged by the bayze of his head on a tree, and sodied.

2.Re.2 Ioab was slaine, because he killed two good men, euen Abner and Amasa.

3.Re.15 The house of Ieroboam, because he made Israel to sin, was destroyed by the sword of Baalaz King of Israel.

4.Re.9 Queene Iesabel, that great enemye to the seruants and prophets of the Lord, was threwe downe

of Vertue.

downe headlong out of an high
window, and troden downe with
hoxles fette, and at last deuoured
and eaten vp of dogs. Iehu flew
the house of Achab, for the Pro-
phets that were slaine.

King Ioas was slaine of his 2. Pa. 24
owne seruants, because he slew
Zacharie the sonne of the high
Priest Ioiada, without a cause.

The wicked king Sedechias, 4. Re 25
which so cruelly handled the Pro-
phet Ieremie, had both his eyes
put out, and being fettered with
chaines of Iron, he was carried
prisoner into Babylon, where he
miserably died.

Amon that most proud accu- Hest. 7
ser and inuentor of miſchiefes
againſt the Jewes, preparing a
paire of gallows for good Mar-
docheus that faithfull Iſraelite,
was hanged vpon them himſelfe.

They that accused Daniel to Dan. 6
the King, and sought his death,

W

ere

The Gouvernance
were cast into the dungcon, and
denoured of the Lyons.

Dan. 13 The vngacious and wicked
Iudges, which sought the death
of that godly woman Susan, were
slaine themselves.

1. Mac. 5. Andronicus, which slew that
good man Onias, was slaine
himselfe.

Sentences out of the new
Testament.

Luk. 6 We be vnto you that are rich,
that haue therein your conso-
lation. Woe be to you that are
full, for ye shall hunger. Woe be
to you that now laugh, for ye shall
waille and weepe. Woe be to
you when al men shal praise you,
for so did their fathers to the
falle Prophets.

Phil. 3 Many walke, of whom I
haue tolde you often, and now I
tell you weeping, that they are
the enemies of y^e crosse of Christ,
whose end is damnation, whose
God

of Vertue.

God is their belly, & whose glozy
is their shame, which are world-
ly minded.

Coe to now, ye rich men, wepe Iac.
and howle on your wretchednes
that shall come vpon you. Your
riches is corrupt, your garments
are moth eaten, your golde and
silver is cankered, and the rust of
them shall be a witnesse vnto
you, and shall eat your flesh as
it were fire, &c.

I heard a voice from heauen Apo. 17
saying, I say vnto my people, come a-
way from Babylon that great
whoze and mightie strumpet, the
mother of all abominations of the
whole earth. Come away, I say,
from her, & ye be not partakers
of her sins, that ye receiue not of
her plagues: for her sins are gone
vp to heauen, & God hath remembred
her wickednes. Rewart her as she
rewarded you, & giue her double,
according to her worke, & powre

The Gouvernance
in double to her in the same cup
which she filled vnto you. And
as much as she glorified her selfe,
& liued wantonly, so much powze
ye in for her of punishment & sor-
row. Therefore shall her plagues
come at one day, death, & sorrow
and hunger, and she shall be burnt
with fire. For strong is the Lord
God which indgeth her.

Examples out of the new
Testament.

Luk. 16 **T**he rich and proude glutton,
which was gorgeously ap-
parelled, & lared dayntily euery
day, and yet would haue no pitie
on the poore Lazare, died, & was
carried into hell.

Acts. 1 Judas that betrayed Christ,
hanged himselfe.

Acts. 12 Herod, which greatly hated
the congregation of Christ, and
kew Iames the brother of Iohn:
even in the midst of his pompe
and

of Vertue.

and glozy, was smitten downe of
the Lords Angel, and was eaten
with wormes, and so miserably
perished.

Elymas the sozcerer and false Acts 13
prophet, resisted Pauls prea-
ching, but hee therefore was
straight-wapes stricken blinde,
through the mightie power of
God.

*Against the most horrible and
damnable sinne, the sinne against
the holy Ghost.*

IF the deuill, which seeketh no-
thing but thy destruction, la-
bour so to harden thy heart, that
thou contrary to thy knowledge,
euen of a pretended and willfull
malice, shouldst impung the
trueth of Christs Gospel, and per-
secute the same in his members,
and so sinne against the holy
Ghost, and blaspheme the Lorde
thy God, vnto the damnation
both of thy bodie & soule, looke

The Gouvernance
that aboue all things, in this be-
halfe, thou leanest not vnto his
temptations, if thou tenderest
thine owne saluation, but rather
with all thy power resist him, by
calling these holy scriptures vnto
thy remembrance,

**Sentences out of the olde
Testament.**

Exo. 33 I will put him out of the booke,
that sinneth against me.

Leui. 33 A man that speaketh euill of his
God, shall beare his sinne, and hee
that blasphemeth the name of the
Lord, let him die the death. All the
people shall stone him, whether he
be a citizen or a stranger: whatso-
euer he bee that blasphemeth the
Name of the Lord, let him die the
death.

1. Re. 2. If one man sinne against ano-
ther, God may be mercifull vnto
him: but if any man sin against
God, who shall pray for him?

The

of Vertue.

The soule that hath ought pre. Nu. 15
sumptuously, whether he be an
Israelite or a stranger, the same
blasphemeth the Lord. And that
soule shall be rooted out from a-
mong his people, because he hath
despised the word of the Lord,
and hath broken his commande-
ment. That soule therefore shall
perish, and his sinne shall be upon
him.

They reioyce in doing euill, and Pro.
delight in wicked things.

They make boast of their Esay. 3
sinner themselves as the Sodo-
mites did, & it be them not. Woe
be vnto their soules, for they haue
rewarded euill vnto themselves.
Woe the righteous doe well, for
they shall enjoy the fruits of their
laboure. But woe be vnto the vi-
gourly and vnrightheous, for they
shall be rewarded after their
workes.

Thou shalt not pray for this Ier. 7
people,

The Gouvernance

people, thou shalt neither giue
thankes nor his prayer for them.
Thou shalt make no intercession
to me for them: for in no wise will
I heare thee.

Read forth.

Ierc. 4 I

This saide the Lord vnto me,
Thou shalt not pray to doe this
people good: for though they fast,
I will not heare their prayers.
Though they offer burnt offer-
ings and sacrifices, yet will not
I accept them. For I will destroy
them with the sword, and hunger
and pestilence.

Examples out of the new

Testament.

4. Reg. 9

The seruants & all the armie
of the proude Benacherib,
were destroyed for their blasphe-
mie against God.

Iud. 6. &
14.

Holoternes blasphemed God,
whē he saide, that there was none
ether God of the earth but Na-
buchodonozor, & therefore was
he

he after ward slaine, even of a wo-
man.

Nabuchodonozor blasphemed Deut. 3
God, when hee saide to the three
childea, Who is the God that
can deliuer you out of my handes?

The childea of Israhel blas- Jer 44
phemed God, and therefore pe-
rished, when they said to the Pro-
phet Ieremie, As for the words
that thou hast spoken vnto vs in
the Name of the Lord, we will in
no wise heare them: but whatso-
euer goeth out of our own mouth,
y will we do. Wee will doe sacri-
fice, and offer oblations vnto the
Quene of heauen, like as wee
and our forefathers, our Kings
and our rulers haue done in the
cities of Iuda, and in the streets
and fields of Ierusalem. For then
had we plenteousnes of victuals,
then were we in prosperitie, and
no misfortune came vpon vs.
But since wee left to offer, and to
sacr,

The Gouvernance

sacrifice vnto the Quene of hea-
uen, we haue had scarcenesse of al
things, and perishe with sword and
hunger.

1. Mac.

1

Those felowes blasphemed God,
which sayd, Let vs goe and make
a covenant with the heathen that
are round about vs. For since we
departed from them, we haue had
sorrow enough.

2. Mac.

12

Nicanor blasphemed God,
when he said, Is there a mightie
one in heauen, that commanded
the Sabbath day to be kept? It
was answered, Yea, even the li-
uing God, the mightie Lord in
heauen commanded the seventh
day to be kept. Then said he, And
I am mightie vpon earth, to com-
maund them so to arme them-
selues, and to perforce the kings
businessse.

Sentences out of the new

Testament,

See

Hee that is not with me, is a^c Mac. 12
gainst me, saith Christ. And
hee that gathereth not with mee,
scattereth abroad. Therefore I
say vnto you, Al manner of sinne
and blasphemie shall be forgiven
vnto men, but the blasphemie a-
gainst the spirit shall not be forgi-
uen vnto men. And whosoever
speaketh a worde against the son
of man, it shall bee forgiven him.
But whosoever speaketh against
the holy Ghost, it shall not bee
forgiven him, neither in this
worlde, nor in the worlde to
come.

If any man see his brother sin 2. Ioh. 5
not vnto death, let him aske, and
hee shall giue him life for them
that sin not vnto death. There is a
sinne vnto death, for which, I
say, that a man shoulde not
pray.

It may not bee, that they Heb. 6.
whiche

The Gouvernance

which were once lightened, and haue tasted of the heavenly gift, and were become partakers of holy Ghost, and haue tasted of the good word of God, & the powers of the worlde to come, if they fall away, that they should againe be renewed by repentance, which in themselves do crucifie the Sonne of God, making a mocke of him.

Heb. 10

If we sinne wilfully after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, but a fearefull looking for iudgement, and violent fire, which shall deuoure the aduersarie. Wee that despiseth Moyses law, dieth without mercie vnder two or thre witnesses: How much lozer, suppose we, shall wee be punished, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament, wherewith he was sanctified, as an vn-
holy

of Vertue.

holy thing, and dishonour to the
spirit of grace?

Examples out of the new
Testament.

The Jewes spake blasphemy a. Mat. 27
gainst the holy Ghost, when
they said of Christ, By the power
of Belzebub doth hee cast out de-
vils.

They were blasphemers, which Luk. 11
saide to Christ, hanging on the
Crosse, Thou that destroyest the
Temple of God, and buildest it a-
gaine in thre daies, save thy self.
If thou be the sonne of God, come
downe from the crosse.

They also speake blasphemy a-
gainst the holy Ghost, which now
adverses of a pretended malice con-
demne the worde of God as here-
sie, and persecute the preachers
thereof, as heretikes and sediti-
ous persons.

Against

The Gouvernance

*Against the despising of Gods word,
and of the plagues that followe the
same.*

If the deuill goe about to plucke
downe thy mind from the loue
of Gods word, and to moue thee
to despise the doctrine of thy sal-
uation, so that thou shouldest no
more delight in the most comfor-
table Gospel of Christ, which is
the power of God to saue so ma-
ny as belecue, but rather in things
of vanitie: take heede that thou
leanest not to his subtil suggesti-
ons, but standing in awe of Gods
iudgements, and fearing his
plagues, valiantly resist Sathan
with these holy scriptures follow-
ing.

Sentences out of the olde
Testament.

Leui. 26

If ye will not hearken vnto me
(saith the Lord) nor keepe my
commandements, but despise
them, then will I doe this againe
vnto

of Vertue.

unto you, &c. I will set my face against you, and yee shall fall before your enemies, and they that hate you, shall reigne ouer you. I will make the heauen ouer you as hard as Iron, and your land as hard as braise. I will send my wilde beasts vpon you, which shall rob you of your children, and destroy your cattell. I will send a sword vpon you that shall auenge my Testament with you. I will send the pestilence among you.

Read the chapter to the end.

If thou wilt not hearken to Deu. 27
the voyce of the Lord thy God, to keepe and do all his commaundments and ordinances, then all these curses shall come vpon thee, and ouertake thee. Cursed shalt thou be in the towne, and cursed in the feldes, cursed shall thine almayste be and thy store.

Cursed

The Gouvernance

Cursed shall the fruit of thy bodie
and the fruite of thy land be, and
the fruit of thy oren; and the flock
of thy sheepe. The Lorde shall
make the pestilence cleane to thee,
vntil he haue consumed thee from
the land. The Lorde shall smite
thee with madnesse, blindnesse,
and dazing of heart, because thou
seruedst not the Lord thy **G D**
with ioyfulness and with a good
heart, for the abundance of all
things: wherefore thou shalt lerne
thine enemy which the Lord shall
send on thee, in hunger and thirst,
in nakednesse, and in neede of all
things, and he shall put a yoke of
Iron vpon thy necke, vntill hee
haue brought thee to nought.
Read this chapter diligently from
the beginning to the end.

Esay 5

They haue cast away the law
of the Lorde of hostes, and haue
blasphemed the word of the holy
one

of Vertue.

one of Israel. Wherefore is the
wrath of the Lord kindled a-
gainst his people, and he shaketh
his hand at them, yea he shall
smite so, that the hills shall trem-
ble. And their carcasses shall lie
in the open strate.

They haue offended the law, Esay. 24
changed the ordnances, & made
the enerlasting testament of none
effect. And therefore shall the curse
denoure the earth, for they that
dwell therein haue sinned: where-
fore they shall be burnt also: and
those that remaine shall be very
fewe. The swete wine shall
mourne, the grapes shall be weak,
and all that haue bene merry in
heart, shall sigh.

The mirth of tabrets shall be
laid downe, the cheere of the joy-
full shall cease, and the pleasure
of the Lutes shall haue an ende.
Where shall no more wine be
drunk with mirth, the beere shall
be

The Gouvernance

be bitter to them that drinke it :
the wicked cities shall be broken
downe, all houses shall be shut,
that no man may come in.

Esay. 24

Who is me, saith the Prophet,
all is full of sinners, which offend
of purpose and malice: and there-
fore (O thou that dwellest vpon
the earth) there is at hand for
thee, feare, pit, and snare. Who-
soever escapeth the terrible crie,
shall fall into the pit, and if he
come out of the pit, he shall be
taken with the snare. For the
windows aboue shall be opened,
and the foundation of the earth
shall moue: the earth shall giue
a great cracke, it shall haue a sore
ruine, and take an horrible fall:
The earth shall stagger like a
drunken man, & be taken away
like a tent: Her misdoings shall
light so heauie vpon her, that she
must fall, & neuer rise vp againe.

Read the whole chapter.

These

of Verrue.

These people are obstinate, they Esay. 30
prouoke me vnto anger, they are
lying children, and euen such chil-
dren, that will not heare the lawe
of God.

They say to them that see, See
nothing: and to the Mouthsayer,
Tell of nothing for to come, if it
be either good or honest, but speak
pleasant things vnto vs, & preach
vs false things.

Tread out of the way, goe out
of the path, turne away the holy
one of Israel from vs. There-
fore thus saith the holy one of Is-
rael: Forasmuch as ye haue cast
away his word, & haue comforte-
d your selues with power and
nimblenesse, and put your confi-
dence therein: therefore shall ye
haue this mischief again for your
destruction, and fall like an high
wall that falleth because of some
rift or blasse, whose breaking com-
meth suddenly. And your destruc-
tion

The Gouvernance

tion shall bee like an earthen pot,
which breaketh, no man touching
it, but breaketh so soze, that a mā
shall not finde a shiner of it to
fetch fire in, or to take water out
of the pit. For the God, even that
holy one of Israel hath promised
thus.

Esa, 44.

Who suffered Jacob to be tro-
den under soote, and Israel to bee
spoyled? Was it not the Lord
himselfe, against whom wee haue
sinned: wee had no delight to
walke in his wayes, neither were
we obedient to his lawes. There-
fore hath bee powred vpon vs his
wrathfull displeasure, & strange
battaile, which maketh vs haue
to do on euery side, yet will wee
not vnderstand. We burneth vs
vp, yet it sinketh not into our
hearts.

Because they haue forsaken
my law that I gaue them, & haue
not heard my voyce, nor yet wal-
ked

ked thereafter, but followed the wickednesse of their own hearts, and runne after strange gods, as their fathers taught them :

Wherefore thus saith the Lord of hostes the God of Israel. Behold, I will vex this people with wormes, and give them gall to drinke, I will scatter the among the heathen, whom neither they nor their fathers have knowne. And I will send a sword among them to persecute them & neuer leave, until I bring the to nought.

If ye will not obey me, saith Iere. 41 the Lord, to walke in my lawes which I haue given you, and to heare the words of my seruants the Prophets whom I haue sent vnto you, and rising vp timely, and still sending : If ye will not follow them, I say, then will I do vnto this house, as I did vnto Sion, and will make this Citie to be abhorred of the people of the earth.

The Governance

Ier. 29

I will send vpon them, sword, hunger and pestilence, because they haue not regarded my wordes, which I sent to them, saith the Lord, by my seruants the Prophets.

Zach. 7

They would not take heede, saith the Lord, but turned their backs, and stopped their eares, that they should not heare. Yea they made their hearts as an adamant stone, lest they should heare the lawe and wordes, which the Lord of hostes sent in his spirit by the Prophets aforesaid. Wherefore the Lord of hostes was very wroth at them. And thus it came to passe, y^e like as he saide, and they would not heare: even so they cryed, & I would not heare, saith the Lord of hostes.

Sentences cut of the olde
Testament.

Gen. 7

NOhe preached to the olde world, & exhorted them to repent

of Vertue.

repent & amends their life, or else
God would sorely plague them.
But they laughed Nohe and his
doctrine to scorn, and continued
in their abominable and wicked
living. What followed : was not
all the world drowned, eight per-
sons excepted :

Lot seeing the unnatural and Gen. 19
most filthy uncleannesse of the
sinking Sodomites, counselled
them to cease so too much licen-
tiously to offend their Lord God.
They would not heare Lot, nor
his Sermons, but churlishly en-
treated him : What followed ?
Were they not consumed with
water, fire, and brimstone from
Heaven : A most dreadfull
plagues.

After what sort the Israelites
were plagued for their disobedi-
ence to Gods word, the bookes of
the olde Testament do evidently
declare.

The

The Gouvernance

The despisers of Gods word
are punished many and sundry
waies: as with sward, pesti-
lence, hunger, wilde beasts and
fire.

Of the sword.

Read Exod. 5. Leu. 26. Dent.
22. Job 19. Eay 1. Jere. 9. 15.
20. 25. 29. 42. 43. 46. 50.

Of the pestilence.

Read Exod. 5. Leu. 26. Dent.
18. 22. 1. Reg. 24. Psalm. 104.
1. Bar. 22. Ezech. 7. 4. 18. 33.
23. 38. Math. 24.

Of hunger.

Read Dent. 28. 32. 1. Reg.
24. Psalm. 104. Eccle. 39. Jere.
1. 14. 18. 54. Amos. 8. Acts. 11.
Apoc. 18.

Of beasts.

Read Leu. 26. Dent. 22. 1. Re.
27. 3. Re. 13. Eay 16. Eay 11.
Jere. 11. 15. 27. 34. Ezech. 4. 5.
14. 20. 32. 13. 39. Die 2.

Of fire.

Read

of Vertue.

Read Gen. 19. Levit. 10. Ps.
1. 16. 21. Deut. 32. Iohn. 7. 3.
Reg. 8. 2. Par. 7. Job 1. 15. 20.
Psalme. 20. 87. Esay 9. 26. 66.
Iere. 15. 2. 7. Ezechi. 1. 2. Ba-
ruc. 4. Ezech. 22. 28. 30. 38. 39.
Dan. 3. Ise 8. Amos 12. Abd. 1.
Mich. 6. Sopho. 2. Nahu. 3. Zac.
11. 12. 13. Apoc. 9. 11. 18. 19.
20.

Sentences out of the new

Testament.

Whosoever shall not receiue Mat. 1
you nor your sermons, gee
ye out of that house or Citie, and
shake the dust of your feete. Veri-
ly I say vnto you, it shall be more
easie for the land of Sodom and
Gomorre at the day of iudge-
ment, then for that Citie.

Who be to thee, Chorazin, who
be to thee, Bethsaida. For if the
miracles which were shewed in
you, had bene done in Tyre and
Sidon,

The Gouvernance

Sidon, they had repented long ago in sackcloth and ashes. Nevertheless, I say unto you, it shall be more easy for Tyre and Sidon at the day of iudgement, than for you. And thou Capernaum, Mat. 21 which art lifted up to heauen shalt be brought downe to hell. For if the miracles which haue bene done in thee, had bene shewed in Sodom, they had remayned unto this day. Nevertheless I say unto you, it shall be more easy for the land of Sodom in the day of iudgement, than for thee.

Mat. 13 The kingdome of God shall be taken from you, and shall bee giuen to a nation, which shall bring forth the fruites of it. And whosoever it shall fall vpon, it will grind him to powder.

Luk. 10. O Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered

of Vertue.

gathered thy childre together, as
the hen gathereth her chickens
vnder her wings, and ye would
not. Beholde, your habitation
shall be left vnto you desolate.

He that heareth you, heareth Ioh. 3
mee, and he that despiseth you,
despiseth me, and he that despi-
seth me, despiseth him that sent
me.

This is the condemnation, Ioh. 12
that light is come into the world,
and men loued darkenesse more
than light, because their deedes
were euill.

He that refuseth mee, saith
Christ, and receiveth not my
wordes, hath one that iudgeth
him. The word y^e I haue spoken,
shall iudge him at the last day.

If I had not come and spoken Ioh. 5
vnto them, they should haue had
no sin, but now they haue nothing
to cloke their sinne withall.

It was meete that the word of Acts 13

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God should first have been preached unto you: but seeing you put it from you, & thinke your selues unworthy of everlasting life, lo, we turne to the Gentiles, for so hath the Lord ion maunded vs.

1. The. 4 He that despiseth the preacher, despiseth not man, but God, which hath sent his Holy spirite among you.

Heb. 10 He that despiseth Moses law, dieth without mercie, vnder two or thye witnesses. Of how much sorer punishment suppose ye, shall he be counted worthy, which treadeth vnder fote the son of God, and counteth the blood of the Testament as an unholy thing: Wierily it is a fearefull thing to fall into the hands of the liuing God.

Apo. 9 The vngodly shall be so plagued, that they shall seeke death, and shall not find it, they shall desire to die, and death shall die from them.

Sen-

Sentences out of the new
Testament.

They that were called to the marriage, and would not come, but vngently treated the messengers, were destroyed, and their citie burnt vp.

When Christ came neere to Luk. 18
Ierusalem, he beheld the city and wept on it, saying, If thou knewest also euen at this day, & things appertaining vnto thy peace, thou wouldest bee more diligent to looke vpon them:

But now are they hid fro thine eyes. For the daies that come vpon thee, that thine enemies shall call a banks about thee, and besiege and keepe thee in on every side, and make thee euen with the ground, with thy children which are in thee. And they shall not leane one stone vpon another, because thou knowest not the time

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of thy visitation. Whereof may we
learn, that Jerusalem was de-
stroyed, because they would not
receiue Christ nor his word, but
despised the doctrine of their sal-
uation, and the preachers of the
same. If we doe not repent and
amend, the same or more grie-
uous plagues abide vs.

*Against carnal securitie, and fleshly
liuing without feare of God.*

IF Sathan tempteth thee to liue
after the lusts of the flesh, with-
out all feare of God, and to take
no thought for thy saluation, that
by this meanes he may prouoke
thee vnto all kinde of wickednes:
looke that thou by no meanes gi-
uest place to his temptations, but
rather watch the more diligently
about thine owne health, that he
may not preuaile against thee, en-
arme thy selfe with strong faith,
and alway set before thine eyes
these

these Scriptures following.

Sentences out of the olde
Testament.

Seeke after God, & your soule
shall liue.

Psa. 119

Esa. 55

Seeke the Lord while he may
be found, and cal vpon him while
he is nigh. Let the vngodly man
forsake his owne wales, and the
vnrightheous his own imaginati-
ons, and turne againe vnto the
Lord, so shall he be mercifull vnto
him, &c. Follow not the lust of
thine own heart, in thy strength,
and say not, Lush, how haue I
had strength? or who will bring
me vnder, because of my works?
for doubtlesse God shall avenge
it. And say not, I haue commit-
ted no sins, & what euill hath hap-
ned to me? For the almightie is a
patient rewarder. Because thy sin
is forgiven thee, he not therefore

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without feare, neither heape one sinne vpon another. And say not, Tush, the mercie of the Lord is great, he shall forgine mee my finnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignation commeth downe vpon sinners.

Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddainly shall his wrath come, and in the time of vengeance he shall destroy thee.

A man knoweth not his time, but like as the fishes are taken with the angle, and as the birdes are caught with the snare, such so are men taken in the perillous time, when it commeth suddainly vpon them.

Let thy garments be alway white, and let thine head lacke no oyntment.

Exam-

of Vertue

Examples out of the olde
Testament.

The people to whom **Joe** Gen. 7
preached, would not amend,
but went forth to nose them-
selves in all kind of worldly plea-
sures, and even in the midst of
their riotous living, & flood came
and drowned them all.

The Sodomites laughing **Lot** Gen. 1
and his exhortations to scoone, &
going forth to offend God with
their too much beastlike voluptu-
ousnes, when they thought them-
selves to be in most safegard, and
farthest from any misfortune,
were consumed vnto ashes with
fire and brimstone from heauen.

The Jewes setting at nought
the admonitions of Gods Pro-
phets, continued in all their wic-
kednesse, and even in the midst
of their carnall securitie & fleshly
quietnesse, God sent their ene-
mies vpon them, which destroyed
D 5 their

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their countrie, flew a great number of people, and led away most miserable captiues so many as pleased them, leauing the residue behinde them in most wretched slauerie.

Sentences out of the new Testament.

Mat. 24 Watch, for ye know not what
houre your Lord will come.
Of this be yee sure, that if the
householder knew what houre the
theefe would come, hee would
surely watch, and not suffer his
house to be broken vp. Therefore
be yee also readie, for in such an
houre as ye thinke not, will the
sonne of man come.

Luk. 12 Watch and pray, that ye fall
not into temptation.

Let your loynes be girt about,
& your lights be burning, & your
selues like men that waite for
their master, when he will re-
turne from the wedding, that as
sone

of Vertue.

Some as he commeth and knoweth, they may open vnto him. Blessed are those seruants, to whom the Lord when he commeth shall finde waking.

Take heed, watch and pray, Mar. 13
for ye know not when the time is: as a man which is gone into a strange country, and hath left his house, and giuen his substance to his seruants, and to euery man his worke, and commanded the Porter to watch. Watch ye therfore, for ye know not when the master of the house will come, at euening, or at midnight, whether at the cockcrowing, or in the dawning, lest if that hee come suddainly, hee finde you sleeping: and that I say vnto you, I say vnto all, Watch.

Take heed to your hearts, lest Luk. 21.
your hearts bee grieved with fretting and drunkennesse, and cares of the world, and that day

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day come suddainly on you. For
as a snare shall it come on all the
that sit on the face of the earth.

Ro. 13 It is euen now high time that
we wake out of sleepe.

2. Cor. 6 Behold, now is the accepted
time, now is the day of health.

1. Thes. The day of the Lord shall come
euen as a theefe in the night.

5. When they shall say, Peace & no
danger, then cometh there on
them suddaine destruction, as
the traualing of a woman with
childe, and they shall not escape.
Let vs not sleepe, as other doe,
but let vs watch and be sober.

Phil. 4 The Lord is at hand.

Iac. 5 Be patient and settle your
hearts, for the comming of the
Lord draweth nigh. Behold, the
Judge standeth before the doore.

1. Pet. 5 Be sober, and watch, for your
aduersarie the devill walketh a-
bout like a roaring Lyon, seeking
whom he may deuoure, whom
resist

of Vertue.

rest biding steadfast in faith.

The day of the Lord shall 2. Pet. 3
come as a theefe in the night.

Little children, euen now is 1. Ioh. 2
the last time.

Yet a little while, and hee that Heb. 10
shall come, will come, and will
not tarry.

If thou shalt not watch, I will Apoc. 3
come on thee as a theefe, & thou
shalt not know what houre I will
come vpon thee. Behold, I come
suddenly. Holoe that which thou
hast, that no man take away thy
croune.

Behold, I stand at the doore
to knocke: if any man heare my
voice and open the doore, I will
come in to him, and will sup with
him, and he with me.

The time is at hand. He that Apo. 1
doeth euill, let him doe euill still.
And he which is filthy, let him
be filthy still. And he that is righte-
ous, let him be more righteous:
and

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and hee that is holy, let him be
more holy. And because I come
suddenly, and my reward with me,
to giue euery man according as
his doings shall be.

Examples out of the new
Testament.

Math. 4. **T**hat seruant that diligently
watcheth at all houres for his
masters coming, and doth in
the meane season, such things as
his master hath appointed him, is
blessed: for he shall enter into his
masters joy. But the seruāt that
sleepeth without care, is idle, wat-
cheth not, looketh not diligently
vpon his office, thinketh not of
his masters coming, smiteth
his fellowes, and drinketh with
the drunken, that seruant, I say,
shall haue his part with the hypo-
crites, and shall be cast into bitter
darknesse, where weeping and
gnashing of teeth shall be.

of Verue.

The five wise Virgines pre. Mat. 25
pared both lampes and oyle, tar-
rying and watching for the com-
ming of the bridegrome. There-
foze when he came, they being in
a readinesse, went in with him
vnto the wedding: but the five
foolish Virgines dumbled and
slept, so that whē the bridegrome
came, they were vnprepared and
had no oyle in their lampes, and
therefoze were they shut out of
the dowers, and entred not into
the mariage. Let vs therefore
watch, for we know neither the
day nor the houre, when the son
of man shall come.

*Against the slacknes of doing
good workes.*

IF that subtil Sathan by his craf-
tie perswasions, would at any
time make thee belecue, that thou
art so thoroughly iustified by faith
alone, and so perfectly saved by
Christ

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Christ only, that thou needest not do any good workes, nor yet bring forth the fruites of faith according to thy profession, but live as thou lust, and doe what thou wilt, so at the full art thou saved through faith in Christ, take heed thou be not deceived with this painted visard, but rather to the uttermost of thy power, labour to confirme thy faith with the plentiful doing of good workes, working thine owne saluation, as blessed Paul saith, with feare and trembling. And that thou mayest bee the better encouraged so to doe, set these sentences & examples of the holy scriptures euer before the eyes of thy mind.

Sentences out of the olde Testament.

- Gen. 17. **I** Am the almightie God, walke before me, and be perfect.
- Deut. 6. **Kepe the commandments of**

of Vertue.

of the Lord thy God, and his witness-
nesses, and his covenants which
he hath commaunded thee, and
do thou that which is acceptable
and good in the sight of the Lord,
that thou mayest prosper.

Now Israel, what doeth the Deu. 10
Lord thy God require of thee: but
to feare the Lord thy God, and to
walke in all his wayes, to loue
him, and to serue the Lord thy
God with all thine heart, & with
all thy soule, namely, that thou
keep the commandments of the
Lord & his ordinance, that thou
mayest doe well and prosper.

The faithfull man is like a Psal. 1
tree planted by the water side,
that will bring forth his fruite in
due season.

Thou hatest them, O Lord, Psal. 5
that worke iniquitie.

Lord, who shall dwell in thy Psal. 15
tabernacle? who shall rest vpon
thy holy hill: Euen he that lea-
deth

beth an vncorrupt life, and woꝝ-
keth righteousnesse, &c.

Read the whole Psalm.

Psal. 34. Depart from euill, & doe good.

Psal. 37. Put thou thy trust in the Lord,
and be thou doing good.

Esay. 1. Cease to do euill, learne to doe
good. Seeke to doe right, deliuer
the oppressed, helpe the fatherles
to his right, defend the widowe.

Esay. 58. Breake bread to the hungrie;
the needie, and the wayfaring
man lead thou into thy house.
When thou seest a naked man,
couer him, and hide not thy face
from thy neighbour, &c.

Examples out of the olde
Testament.

Gene. 6. 7. **N**ohe was perfect & iust in
his generations, & walked
with God, loued God, that is to
say, beloued in God, loued God,
feared God, sought the glorie of
GOD, and framed his life ac-
cording

According to the will of God, being
plenteous in all good and godly
works: therefore God preserved
him and his, when he drowned
all such as were wicked per-
sons, and doers of no good
works.

Abraham was obedient to the **Gen. 17**
will of God, and walked after his
holy commandments, ever do-
ing good works. God therefore
marvellously blessed him, made
him the father of many nations,
and promised him, that in his seed
all kindreds should be blessed.

God saw the works of the **Iona. 3**
Gentiles, which undoubtedly
sprang of faith, for they believed
the words of the Prophet, and he
had pitty on them and spared them.

Sentences out of the new
Testament.

Now is the axe put to y^e root **Mat. 3**
of the trees. Every treacher,
for

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foze that bringeth not forth good fruits, is helwen downe and cast into the fire.

Mat. 5

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

Mat. 7

Every good tree bringeth forth good fruite. An euill tree bringeth euill fruite. A good tree cannot bring forth euill fruite, nor an euill tree good fruite. Every tree that bringeth not forth good fruite, is helwen downe, and cast into the fire.

Whosoever heareth of me these wordes, and doth the same, I will liken him to a wise man, which built his house on a rocke, &c.

Mat. 12

A good man out of the good treasure of his heart, bringeth forth good things, and an euill man out of that euill treasure, bringeth forth euill things.

of Vertue.

If yee were Abrahams chyl. Ioh. 8
then, yee would doe Abrahams
workes.

We know that God heareth
no sinners, but if any man be a
discipple of God, and obedient
to his will, him heareth he.

He that hath my commaundments, Ioh. 14
and keepeth them, he it is
that loveth me. If any man lo-
ueth me, he will keepe my wordes.

In the sight of God they are Rom. 2
not righteous which beare the
lawe, but the doers of the law
shall be iustified.

We are the workmanship
of God, created in Christ Iesu,
unto good workes, which God
had prepared that wee should
walke in them.

We yee renewed in the spirit of
your mindes, and put on the new
man, which after the image of
God, is shapen in righteousness
and true holinesse.

Walke

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Walke woꝛthie of the Lord in all things that please him, being fruitfull in all good woꝛkes, and increasing in the knowledge of God.

Brethren, be not wearie in well doing.

Be to them that beleue, an example in woꝛd, in conuersatioꝛ, in loue, in spirit, in faith, & purenes.

Thou which art the man of God, follow righteousness, godlines, loue, patience, and meeknes.

The sure ground of God remaineth, & hath this scale, The Lord knoweth them that are his: let every man that calleth on the name of Christ, depart from iniquitie.

Lasse of youth looke thou a uoide, and follow righteousness, faith, loue, and peace, with them that call on the Lord with a pure heart.

1. Pet. 2 Dearely beloved, I beseech you,

of Vertue.

as strangers and pilgrimes, abstaine from filthie lusts, which fight against the soule. And see that yee haue honest conuersation among the heathen, that they which backbite you as ill doers, may see your good works, and praise God in the day of visitation.

If we say we haue fellowship 1. Ioh. 1
with God, & yet walke in darkness, wee lie, and doe not the truth. But if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his sonne maketh vs cleane from all sinne.

He that doth righteousnesse, is righteous. He that committeth 1. Ioh. 3
sinne, is of the deuil: for the deuil sinneth from the beginning.

See yee be doers of the word, James, 1
and not hearers onely, deceiuing your selues.

Read the whole Epistle of S.
James.

God

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Apo. 1

God saith to the false & fained Christians, I know the blasphemie of them which call themselves Jewes, and are not, but the Synagogue of Satan.

Examples out of the new Testament.

Mat. 20

The idle were reprimed because they wrought not, and they that would labour, were hired into the vineyard, & at night received their reward.

Mat. 15

The servants which received talents of their Lord, and occupied them & gained more by them, are praised and rewarded for well doing. But the idle servant which would not occupy the talent that he received of his Lord, but went and hid it in the ground, gaining nothing therewith, was cast into bitter darknesse, where weeping and gnashing of teeth is.

The

of Vertue.

The fig tree which was in Mar. 11
fruitfull, & brought forth nothing
but leaues, was cursed & wither-
ed away.

Zache a ruler among the Luk. 19
Publicans, gaue halfe his goods
to the poore, and if he did any
man wrong, hee restored him
four times as much. Therefore
said Christ vnto him, This day
is health come to this house, for
asmuch as he also is become the
childe of Abraham.

*Against the troublous tempests
of sicknes, of losse of goods, or any
other kinde of aduersitie.*

IF Sathan, whē thou art assailed
with any kinde of trouble, la-
bourest to moue thee to despaire
of Gods good will toward thee,
as though he had vtterly forsake
thee, giuen thee ouer, and care no
more for thee, but sendeth thee
that punishment, and layeth that
crosse vpon thy backe, as a token

R

of

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of his anger and heauie displea-
sure against thee, take heede that
thou doest not submit thy selfe to
his subtill suggestions, but rather
perswade thy self, that thy crosse,
whatsoever it be, commeth of the
good will of God toward thee, &
is sent vnto thee for thy health,
comfort & saluation. Looke that
thou therefore take it both pati-
ently and thankfully, and that
thou mayest so doe, furnish thy
brest with these treasures of gods
most blessed word,

**Examples out of the olde
Testament.**

Deut. 5 **A**fter the Lord hath punished
thee, and tried thee, at the last
he will haue pittie on thee.

The Lord killeth, and ma-
keth aliuie, bringeth downe to
the graine, & fetcheth vp againe,
the Lord maketh poore, and ma-
keth rich, bringeth low, and hea-
ueth vp on high.

Cal

of Vertue.

Call vpon me in the time of thy Psal. 50
trouble, and I will deliuer thee,
& thou shalt honour me. Blessed
is the man whom thou nurterest,
O Lord, & teachest him thy law.
It is for my wealth, that thou Psal. 119
hast brought me vnder, that I
may learne thy righteousness.

Naked came I out of my mo. Iob. 1
thers wombe, and naked shall I
turne thither againe. The Lord
gane, and the Lord hath taken
away, euen as it pleaseth the
Lord, so is it come to passe. Ble-
sed be the name of the Lord.

If we haue receiued prosper. Iob. 2
ritie at the hand of God, why
should we not also receiue & suffer
aduersitie?

Blessed is the man whom God Iob. 5
punisheth, therfore refuse not
thou the chastening of y^e almighty
tie. For though he make a wound,
he giveth a playster, though he
smite, his hand maketh whole a-
gain.

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Prou. 3

By son, despise not the chastening of the Lord, neither faint when thou art reboked of him: for whom the Lord loveth, him he chasteneth, and yet delighteth in him, as a father in his owne sonne.

Ezec. 2

Whatsoever happeneth unto thee, receive it, suffer in heavines, & be patient in thy trouble. For like as gold and silver are tried in the fire, even so are acceptable men in the furnace of aduersitie.

Examples out of the olde Testament.

Iob. 1

IOB being grievously plagued, not onely with the losse of his goods, but also with diuers diseases of his bodie, praised the Lord euen in y^e middell of his trouble.

Tob. 2

Tobie, when he had lost his sight, grudged not against God, that the plague of blindness changed vnto him, but remained steadfast in the feare of God, & thanked God

of Vertue.

God all the dates of his life.

Ezechias being warned of God by the Prophet, to prepare himselfe unto death, prayed vnto God in the time of his sickness, and obtained fiftene yeeres longer to liue.

Manasses, being before an Idolatour, and a maintainer of Idolatry, after that God had plagued him, even when he was in tribulation, he besought the Lord his God, and humbled himselfe exceedingly before the God of his fathers, and made intercession to him: He heard his prayer, and brought him again to Jerusalem into his kingdom.

Sentences out of the new Testament.

If any mā will come after me, Mat. 26
let him forsake himselfe, and take his crosse and follow me.

By many tribulations must we enter into y^e kingdome of heauen.

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rom. 6

We reioyce in tribulation, for wee know that tribulation bringeth experience, & experience bringeth hope, and hope maketh not ashamed.

Rom. 8

If we suffer together, we shall be glorified together. For I suppose, that the afflictions of this life, are not worthy of the glorie which shall be shewed vpon vs.

Rom. 12

Be patient in tribulation.

Ro. 14

If we live, we live to be at the Lords will. And if we die, we die at the Lords will: whether we live therefore or die, we are the Lords.

2. Cor.

11.

While we are punished, we are corrected of the Lord, lest we should with this world be condemned.

2. Cor. 4

We are not wearied, but though our outward man perish, yet the inward man is renewed day by day. For our exceeding tribulation, which is short and light,

light, prepareth an exceeding and
 eueralasting weight of gloze
 to vs, while we looke not on the
 things that are seene, but on the
 things that are not seene. For
 things which are seene, are tem-
 porall, but things which are not
 seene, are eternall.

Read the fift chapter of the se-
 cond to the Corinthians.

My strength is made perfect 2. Cor.
 through weaknesse. Wery gladly II.
 therefore will I reioyce of my
 weaknesse, that the strength of
 Christ may dwell in me, &c.

Read the 12. chapter to the
 Hebrews.

Be patient and settle your Iacob. 5
 hearts, for the coming of the
 Lord draweth nigh.

Take the Prophets for an ex-
 ample of suffering aduersitie, and
 of long patience, which spake in
 the name of the Lord. Be-
 holde, wee count them happy
 which

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which endure. We haue heard
of the patience of Iob, and haue
known what end the Lord made:
for the Lord is very pitifull and
mercifull.

2. Pet. 2 The LORD knoweth how
to deliuer the godly out of tempta-
tion.

Sentences out of the new
Testament.

Luk. 15 **T**he prodigal sonne, before he
was plagued, gaue his mind
to all kinde of riot and vnrchristie
rule: but after that he was stric-
ken with pouertie, he knowled-
ged his fault, he submitted him-
selfe to his fathers will and plea-
sure, and so was receiued againe
into fauour.

Iohn. 5 A certayne man, after he had
bene punished with sickness for
his sinne, by the space of thirtie
eight yeeres, was made whole of
Christ.

Heb. 11 There haue bene many good
men,

men, both in the olde & new Testa-
ment, of whom some were
racked and would not bee deliue-
red, that they might receiue a bet-
ter resurrection, some tasted of mo-
tings and scourgings, some of
bonds and imprisonment, some
were halued asunder, were temp-
ted, were slain with swordes, wal-
ked vp and downe in shepes
skinnes, in goates skinnes, in
need, tribulation, and perilli-
on, which the world was not
worthie of: they wandred in
wildernesse, in the mountaines, in
denes and caues of the earth, &c.

*Against the temptation of the de-
uill: for not satisfying the law of God,
and for thy sinfull living.*

F Satan at the houre of death,
or any other time, would pluck
thee from thine assured and sted-
fast faith in Christs blood, and
perswade thee that thou art but a

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damned wretch, forasmuch as thou hast not so trayned thy life, that thou hast satisfied the law of God, but rather liued wickedly, and therefore deserued euerlasting damnation, be of good comfort, despaire not, hearken not to his wicked suggestions, neither haue thou respect to thy workes and deedes (which when they be most righteous and pure) are, as the Prophet sayth, like a cloth polluted with menstrie, if they bee compared to that purity & cleannes, which the law requireth, and should be iudged of Gods righteousness, according to their deserts, but settle thine eyes stedfast on Christ and his merits, considering not what thou hast done, but what Christ hath done for thee, if thou repent and belecue, and alwaies haue these most comfortable Scriptures in thy remembrance,

Sen-

of Vertue.

Sentences out of the olde
Testament.

Althey that put their trust in thee, shall not bee put to confusion. Call to remembrance (O Lord) thy tender mercies and thy louing kindnesse, which haue bene euer of olde. Oh remember not the sinnes and offences of my youth, but according to thy mercy think thou vpon me, O Lord, for thy goodnesse sake. Mine eyes are euer looking vnto the Lord, for hee shall pluck my feete out of the net. Psal. 26

Because he hath put his trust in mee, I will deliuer him, I will defend him, because he hath knowne my name. Psal. 91

Read the 104. Psalm.

I know that thou wouldest maliciously offend, saith God. Therefore haue I called thee a transgressor, euen from thy mothers wombe. Nevertheless, for my Esay. 48

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my names sake I will withhold
my wrath, and it shall bee for my
honours sake, if I patiently for-
beare thee, and rote thee not out.

Esay. 53 By the knowledge of him
which is my righteous servant,
saith God the father, of Christ, he
shall iustifie the multitude, for as
much as he hath borne away their
sinnes.

Sap. I 5. To know thee, O Lord, is per-
fect righteousness, pre to knowe
thy righteousness and power, is
the rote of immortallitie.

Sentences out of the olde

Testament.

Gene. 3 Adam transgressed the com-
mandement of God in Pa-
radise, and by his transgression
made both himselfe & al be bound
to eternall damnation.

Gene. 9 Nohe fell into the sin of drun-
kennes.

Gen. 19 Lot was not only drunken,
but also lay with his own daugh-
ters:

of Vertue.

ters: and so committed the grievous sinne of Incest.

Abraham denied his wife. Gen. 22.

Moses committed manslaughter. Exod. 21.
ter. David committed both man- 2. Reg.
slaughter and whozedome. 11.

Salomon was an Idolatour. 3. Reg.

All these, with many other of 11.
the old Testament, were sinners,
and offended the Lord their God
by breaking of his lawes: yet for
their faith which they had in that
blessed sãde which was so oft pro-
mised of God the father, even Je-
sus Christ, they were saved.

Examples out of the new
Testament.

We are not under the law, but Rom. 8.
under grace.

The law of the spirit that bringeth
life through Jesus Christ,
hath made mee free from the law
of sinne and death.

Christ is the perfite fulfilling of Ro. 10.
the law, to iustifie al that believe.

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Gala. 3. No man is iustified by the law, in the sight of God. The iust, & is, the faithfull Christian shall liue by faith.

Christ hath deliuered vs from the curse of the law, while hee was made accursed for vs.

As many of you as are iustified by the lawe, are fallen from grace. Wllee looke for and hope in the spirit, to bee iustified through faith.

Ephc. 2. Christ is our peace, hee hath broken downe the wall that was a stoppe betwæne vs, hee hath also put away through his flesh & cause of hatred, that is to say, the law of commandments contained in the law written, & so making peace hath reconciled vs to God through his crosse.

Colos. 2 Christ hath put out the hande writing, that was against vs contained in the lawe written, & that hath hee taken out of the way,

of Vertue.

way, and hath fastened it to his
crosse, and hath spoiled rule and
powder, and hath made a shew of
them openly, and hath triumphed
ouer them in his owne person.

Be it knowne to you, pee men
and brethren, that through this
man Christ, is preached to you the
forgiuenesse of sinnes, and that
by him, all that beleeue, are iustified
from all things, from the
which pee could not be iustified
by the law of Moses.

Sentences out of the new

Testament.

Macheu was a toll gatherer.
The Apostles were ambitious, Mat. 23.
and did strue among the,
who should be highest and greatest
of authoritie.

Marie Magdalen was a grieuous sinner, Luke. 7.

Peter denied & forsooke Christ Ioh. 18.
thrice.

Paul

The Governanc

Acts. 5. Paul persecuted the congregation of Christ.

John. 7. All these, yea and why not? transgressed the law of God (for as Christ saith) Moses hath given you a law, and yet none of you do fulfill it: notwithstanding for their repentance and faith in Christs blood, they obtained remission for their sinnes, and are made of the sonnes of God, heires of God, and fellow heires with Christ of everlasting glory.

Gala. 1. For if righteousness come by the law, the dyed Christ in vaine: but everlasting life is the gift of God, through Jesus Christ our Lord.

Against desperation for thy late conversion and turning to God.

If Sathan lay to thy charge, that thou comest verie late, & turnest vnto God out of time, and therefore there is no hope to be looked for: set these Scriptures before

of Vertue.

before thine eyes, & euer remember, that there is no conuersion vnto God too late in this life, if it come of faith: but at whatsoeuer houre a sinner repenteth, belieueth, & turneth vnto God, he is well accepted, and freely receiue with remission of all his finnes.

Sentences out of the olde

Testament.

L Et the vngodly mā forsake his Esay. 55
owne waies, the vnrighteous
his owne imaginations, & turne
again vnto the Lord our God: so
shall he be mercifull vnto him,
for he is very ready to forgive.

Returne (O thou rebel Israel) Ierem. 3
saith the Lord, & I will not turne
away my face from you. For I
am holy, saith the Lord, & I will
not turne away my face from you:
For I am holy, saith the Lord, & I
will not be angry for evermore.

As truly as I live, saith the Ecce. 32
Lord God, I haue no pleasure in
the

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the death of y^e wicked, but much rather that the wicked turne fro^m his way and live. Turne you, turne you, from your vngodly waies, O ye of y^e house of Israel: Oh, wherefore will ye die? The wickednesse of the wicked shall not hurt him, whensoever he converteth from his vngodlines.

Eze, 18

If the wicked shall repent him, and turne from all his sinnes which he hath wrought, and shall keepe all my precepts, and doe iudgement and righteousnes, he shall live and shall not die: I will not remember all his iniquities which he hath wrought. In his righteousnesse which he hath wrought, shall he live. It is not my will, saith the Lord, that the wicked should die, & not rather that he should turne from his waies and live. Turne & repent ye from all your iniquities; and your iniquities shall worke you

of Vertue.

no displeasure. Cast away from you all your wickednesse, wherein ye haue offended, and make you a new hart, & new spirit. And wherefore will ye die, O ye house of Israel? For I will not that any man should die, saith the Lord. Returne therefore and liue.

Turne to the Lord your God, Ioc. 2. for he is great and mercifull, patient and of much kindnesse, and ready at all times to forgive, yea, even when he is at the point to punish. At all times, when a sinner turneth vnto me, saith the Lord, I will no more beare his iniquities in my minde, but freely forgive them. G D D appointeth here no time of our conversion, but whensoever wee turne, he promisseth vs fauour, life, mercie, and forgiveness of sinne.

Examples out of the olde Testament.

After

The Governance

3. Reg.
12.

After that the Prophet Nathan, at the commaundement of God, had rebuked King David for his disolute manner of living, David straightwaies, with a sorrowfull repentant heart turned vnto the Lord, and humbly confessed his finnes, saying, I haue offended the Lord. The Prophet immediately answered, The Lord also hath put away thy sinne. David did not so sone conuert, but that he was as sone forgiven, to signifie vnto vs, that at whatsoeuer time we vnsainely turne vnto the Lord our God, he will haue mercie on vs, and forgive vs.

Iona, 3

The Ninittes for their abominable living, were threatned utterly to bee destroyed within fortie daies: but they falling vnto repentance, and turning vnto the Lord their God, were forgiven, spared, and not destroyed.

Sen-

of Vertue.

Sentences out of the new
Testament.

They that are whole, haue no Mat. 9
need of a Physicion, but they
that are sicke. I came not to call
the righteous, but sinners vnto
repentance.

Come vnto me, all ye that la- Mar. 11
bour and are laden, and I shall
refresh you. Here Christ prescri-
beth no time, he onely biddeth
vs come, and be the burthens of
our sinnes neuer so grievous and
heauie, yet will he ease vs of the.

The sonne of man came to Luk. 19
seek, and to save that which was
lost.

God will haue all men to be- I. Ti. 2
saued, and to come to the know-
ledge of the truth.

If any man sinneth, we haue I. Ioh. 2
an advocate with God the fa-
ther, Jesus Christ the righteous
one. And he it is that obtaineth
mercy for our sinnes, not for our
sinnes

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Annes onely, but for al þe woꝛlde.
Examples out of the new
Testament.

Mar. 20 **T**he labourers in the Lords
vineyard that came last of
all, receiued their peny so well
as they that came in the moꝛ-
ning, neither had one moze than
another.

Luk. 32 **T**he hystoꝛy of þe these, which
was full of wicked deys and ne-
uer turned vnto God, vntill the
very houre of his death, declareth
manifestly, that there is no con-
uersiõ in this life to late, if it be
accompanied with true repen-
tance and vnfained faith. **T**he
these hanging on the crosse, and
at the point of death, only said to
Christ, Lord, remember me whe-
ther thou comest into thy kingdome.
And Christ well accepting his
conversion, said vnto him, I truly
say vnto thee, this day shalt
thou be with me in Paradise.

Against

of Vertue.

Against sinne, death, and hell.

IF Sathan in the time of sicknes
or else when, goe about to fray
thee & to quench thy spirit, either
with the greatnesse of thy sins, or
els with the terror & scarcenes of
death & hell, be not dismayd, but
with a lusty courage resist his tēp-
tations, with these most sweete &
comfortable Scriptures.

Sentences out of the olde
Testament.

I Am he indeede, saith God, *Isa. 43*
which putteth away thy sins,
yea, and that for mine owne sake,
& will remember them no more.
As for thine offences, I haue ovi-
nen them away like the cloudes,
and thy sinnes as the mist.

Turne thee againe vnto me,
for I haue redeemed thee.

Where is there such a **G O D** *Mich. 7*
as thou art: that pardonest wic-
kednesse, and forgivest the of-
fences of the remnant of thine
heritage.

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heritage. He kepeth not his wrath for euer. And why: for his delight is to haue compassion. He shall turne againe, and be mercifull to vs, he shall put downe our wickednes, and cast al our sinnes into the bottome of the sea.

Out of the power of death, saith the Lord, I will deliuer them, yea, from the death it selfe will I redeeme them. O death, I will be thy death: O hell, I will swallow thee vp.

Examples out of the olde Testament.

Psal. 20 That holy King and Prophet Dauid, being fully perswaded, that by Christ which was to come, Satans head was broken asunder, Sinne was vanquished, death was overcome, hell was swallowed vp, that they could nothing but, that faithfull man lamented & sorrowed, that he continued so long in this vale of

of Vertue.

of miserie, and most heartily wi-
shed to be deliuered out of this
pysion, and to goe vnto the Lord
his God.

That godly & ancient father
Toby, knowing that neither
sinne, death, nor hell, can doe any
thing against Gods chosen peo-
ple, which in Christ haue gotten
the victoꝝy ouer them all, so that
they neede not to feare death, nor
any thing to come after this life,
prayed to God on this maner,
Now, O Lord, deale with me
according to thy wil, & command
my spirit to be receiued in peace,
for moze expedient were it for
me to die, than to liue.

Sentences out of the new
Testament.

Christ shall save his people Mar. 1
from their sinnes.

Behold the lambe of God, that Iohn. 1
taketh away the sinnes of the
worlde.

S

There

The Governance

Rom. 8 There is no damnation to them
that are graft in Christ Iesu.

1. Ti. 4 Christ came into the world to
save sinners.

2. Ioh. 13 The blood of Iesus Christ ma-
keth vs cleane from all unrighteousnes.

Acts. 13 Through the name of Christ,
all Prophets beare witnesse, that
so many as beleue in him, shall
receiue remission of their finnes.

1. Cor. 15 Death is swallowed vp in
victorie. Where is thy sting, O
death? Where is thy victorie, O
hell? The sting of death is sinne,
and the power of sin is the law.
But thanks be to God, which
hath given vs the victorie through
our Lord Iesus Christ.

Heb. 2 By death hath Christ put him
to flight, that had Lordship ouer
death, that is to say, the deuill
that he might deliuer the, which
through the feare of death were
all their life time in danger of
bondage.

Exam

of Vertue.

Examples out of the new
Testament.

SOME as the ancient father Luk. 2.
Simeon had seen and receiued
Christ into his armes, he fearing
neither sin, death, nor hell, shew-
ed himseife ready to depart out of
this world, and spake with a
lofull voyce, **O** Lord, now let-
test thou thy seruant depart in
peace, &c.

Blessed Paul knowing, that Phil. 1.
through Christ, the power of sin,
death, and hell, is altogether
weakened, that they can doe the
faithfull no harme, wished to be
loosened out of this world, and to
be with Christ.

*Against them that denie the re-
surrection of the body.*

IF that old enimie Sathan labor
to perswade thee, that there is
no resurrection of the dead, but
as the bodie returneth to death,
so shall it for euer continue in the
earth,

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earth, and neuer receiue life againe, nor liue either in glory or in peace, after this present life, that therefore thou mayest liue as thou lust, defend thy selfe against his cruell assaults, with these sentences and examples of the holy Scripture.

Sentences out of the olde Testament.

1. Re. 2

The Lord killeth, and maketh allue againe, bringeth downe to the graue, and fetcheth vp againe.

Iob, 19

I am sure that my redeemer liueth, and that I shall rise out of the earth in the latter day, and that I shall be clothed again with this skinne, and see God in my flesh, yea, I my selfe shall behold him, not with other, but with these same eyes.

4. Esd. 2

Whose that be dead, will I raise vp againe from their places, and bring them out of the graues.

Es

of Vertue;

The dead shall line, even with Esay. 26
my body shall they rise againe. A-
wake and sing, ye that dwell in
the dust. For thy dew is euen as
the dew of herbes, and the earth
shall cast out of her them that be
vnder her, the earth shall disclose
her owne blond, & shall no more
hide them that are slaine in her.

Your bones shall flourish like Esay. 96
an herbe.

Behold, saith God, I will put Eze. 37
bzeath into you, that ye may line:
I will giue you sinewes, & make
flesh grow vpon you, and coner
you ouer with skiane, and so giue
you bzeath, that ye may line, and
know that I am the Lord. Thus
saith the Lord God, Behold, I
will open your graues (O my
people) and take you out of your
sepulchres.

Many of them that sleepe in Dan. 12
the dust of the earth shall awake,
some to everlasting life, some to

The Gouvernance
perpetuall shame and reproofe.
Examples out of the olde
Testament.

3.Reg.
17. **T**he Prophet Helias raised vp
from death to life, the son of
the widow of Sarepta, which is
in Sidon.

4.Re.4 Helizeus obtained of God a
childe for his Wofe, which died,
& was after ward by the prayer
of Helizeus raised vnto life.

Read and marke diligently the
37. chapter of Ezechiel.

2.Ma.7 A certaine woman with her
seuen children, were cruelly put
to death, because they would not
eate swines flesh, contrarie to
Gods word, at the commaunde-
ment of the King. The second of
the brethren said vnto the King,
Thou most vngacious person,
puttest vs now to death, but the
King of this world shall raise vs
vp: which die for the lawes) into
resurrection of everlasting life.

The

The mother of the seven chil-
dren said thus vnto them, I can-
not tell how ye came in my
wombe, for I neither gave you
breath, nor soule, nor life: It
is not I, that Ioyned the members
of your bodies together, but the
maker of the world, which fashio-
ned the birth of man, and began
all things. Euen he also of his
own mercy, shal giue you breath
and life againe, like as ye now
regard not your owne selues for
his lawes sake.

Sentences out of the new

Testament.

As touching the resurrection Mat, 23
of the dead, haue ye not read,
what is said vnto you of **G D D**,
which saith, I am Abrahams
God, and Isaacs God: and God
is not the God of the dead, but of
the liuing.

The houre shall come, in the Ioh, 5
which, all that are in the graues

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shall heare his voyce, and shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation.

Ioh. II

I know that my brother shall rise againe, at the latter day. God hath raised vp the Lord, and shall raise vs vp by his power. If there be no rising againe from death, then is Christ not risen.

1. Cor. 6

2. Co. 15

If Christ is not risen, then is our preaching vaine, and your faith is also vaine.

Read & commend to memorie the 15. chapter of the first to the Corinthians.

1. Tim.

4.

The Lord Iesus shall change our vile bodies, that they may be fashioned like vnto his glorious bodie, &c. I would not, brethren, haue you ignorant concerning them which are fallen asleepe, that ye sorrow not as other doe, which haue no hope. For if we be dead

of Vertue.

believe, that Iesus Christ died & rose againe, even so they also which sleepe by Iesus, will God bring againe with him.

Read forth.

Sentences out of the olde

Testament.

Christ raised from death the daughter of the Kuler, the sonne of a certaine widdow, and Lazarus, with many other. These are euident examples of our resurrection. Mat. 9

After Christ had giuen by the ghost, the graves did open, and the bodies of many Saints which slept, arose, and came out of the graves after his resurrection, and came into the holy cite, and appeared vnto many. Mat. 27

Christ rose againe from death the third day, according to the scriptures, and was scene of Cephas, then of the twelue. After that, he was scene of moe than Mat. 28

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five hundred brethren at once, &c.

Acts. 9. Saint Peter raised Tabitha from death.

Acts. 20. S. Paul restored unto life a certaine young man, named Eutychus.

Mat. 22. Christ rebuked the Sadducees, because they believed not the resurrection of the dead.

Act. 17. The Epicures and Stoikes laughed S. Paul to scorn, when as he at Athens taught the resurrection of the dead. But he defended the doctrine.

Against them that denie the immortallitie of the soule.

IF Sathan or any of his, tempt thee to live at thy pleasure, labouring to perswade thee by sophistical reasons of carnall imaginations, that the soule of man is but as the breath of other beasts, and that after the dissolution of the bodie it is nothing, neither liueth afterward, but hath an end
with

of Verue.

wich the bodie, take heede that
thou givest no place to such wic-
ked & most damnable doctrine,
but enarme thy selfe against it
with these authorities of holy
Scripture.

Sentences out of the olde
Testament.

God created man in his own Gen. 1
Image, in the Image of God
created he him, male and female
created he them.

The Lord God shaped man, Gen. 2
even dust from the ground, and
breathed in his nostrils the
breath of life, and Adam was
made a living soule.

I should utterly haue fainted, Psal. 27
but that I beleue verily to see the
goodnes of the Lord in the land of
the living. Like as the Hart desi-
reth the water brooks, so longeth
my soule after thee, O God. My
soule is athirst for God, yea even
for the living God, when shall

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I come to appeare before the
presence of God:

Eccle. 1. The bodie shall be turned again
vnto earth, from whence it came,
& the spirit, that is, the soule, shall
returne vnto God which gaue it.

Sapi. 2

God made man to bee vnde-
stroyed, that is to say, immortal,
yea, after the image of his owne
likenes made he him. The soules
of the righteous are in the hand
of God, and the payne of death
shall not hurt them. In the sight
of the vnwise, they seeme to die,
and their end is taken for very
destruction, but they are in rest.

The hope of the faithful is full
of immortallitie.

Sapi. 5

The righteous shall liue for
euermore, their reward also is
with the Lord, and their remem-
brance with the highest. There-
fore shall they receiue a glorious
kingdome, & a beautiful crowne
of the Lords hand.

Read

of Vertue.

Read the third, fourth, and fift chapters of the booke of wilddome.

These are the chilozen of holy men, and loke for the life which God shall giue vnto them, that neuer turne their faith from him.

Examples out of the olde

Testament.

The holy Scripture testifieth, Nu. 16
that Choz and his complices went downe quick into hell, and the earth couered them, so that they perished. By this it is euident, that the soules of the wicked are immortall, and liue in the paines of hell fire.

If Saul had not beleued both 2.Reg. the resurrection of the bodie, and 28. immortallitie of the soule, hee would neuer haue gone about to haue had Samuel rayled vp.

When Dauid sawe that his 2.Reg. childe was dead, hee wept no more, but said, I shall goe vnto him, hee shall not come againe vn-
to mee. Bellas

The Gouvernante

3. Reg.

17.

Helias prayed for the rayling
by againe vnto life of his Hollis
sonne, saying, O Lord my God,
I beseech thee, let the soule of
this childe come vnto him againe.
And he reuersed.

Tob, 2

When Tobias was laughed
to scorn of his eldres & kinnsfolke,
which said vnto him, Where is thy
hope, for the which thou hast done
almes and buried the dead, he re-
buked them and said, Say not so,
for we are the children of holy
men, and looke for the life which
God shal giue vnto them that ne-
uer tarme their faith from him.

Tob, 3

Againe he prayed vnto God
on this maner, Now, O Lord,
deale wth me according to thy
will, and commaund my spirite
to be receiued in peace. For more
expedient were it for me to die,
than to liue.

Sentences out of the new
Testament.

Feare

of Vertue.

Fear not them which kill the Mat. 10
bodye, but are not able to kill
the soule. But rather feare him,
which is able to destroy both soule
and bodie in hell.

There is no man that hath for Luk. 12.
taken house, either father or mo-
ther, either brethren, or wife, or
children, for the kingdome of
Gods sake, which shall not re-
ceiue much more in this world, &
in the world to come life euerla-
sting.

This is the will of him that Iohn. 6.
sent me, that euery one which see-
th the sonne, & beleueth on him,
haue euerlasting life, and I will
raise him vp at the last day.

My sheepe heare my voyce, and Iohn. 10
I know them, and they follow
me, and I giue vnto them euer-
lasting life, and they shall neuer
perish neither shall any man pluck
them out of my hand.

I am the resurrection and the Iohn. 11
life,

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life, he that beleueth on mee, yea though he were dead, yet shall he liue, and whosoener liueth and beleueth on me, shall neuer die.

John. 14 Let not your hearts be troubled: ~~Ye~~ beleene in God, beleene also in me: In my fathers house are many mansions. If it were not so, I would haue tolde you, I go to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you even vnto my selfe, & where I am, there yee may be also.

John. 17 Father, I will, that they which thou hast giuen mee, bee with mee where I am, that they may see my glory, which thou hast giuen mee.

2. Cor. 5 Wee know, that if our earthly mansion of this dwelling were destroyed, wee haue a building of God, an habitation not made with hands, but euerlasting in heauen. Read foorth.

When

of Vertue.

Whensoever Christ our life Colos. 3
shall appeare, then shall we also
appeare with him in glorie.

The Lord himselfe shall come 1.The.4
down from heauen with a shout,
and the voyce of the Archangell
& trump of God. And the dead in
Christ shall arise first, then we
which shall live (even we which
shall remaine) shall be caught up
with them also in the clouds, to
meet the Lord in the ayre, and so
shall we ever be with the Lord.
Therefore comfort your selues one
another with these words.

The spirit or soule is before
God a precious thing, and much
set by.

Christ was killed, as pertai-
ning to the flesh, but was quick-
ned in the spirit: In which spirite 1. Pet. 3
he also went and preached unto
the spirites y^e were in prison, &c.
Here it is manifest, that the spi-
rits or soules of men are immor-
tal,

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fall, and live either in glorie, or
in paine, after they be loosened
from the bodie.

Examples out of the new
Testament.

Mat. 12 **W**hen the Sadducees denied the
resurrection of the bodie, and
the immortality of y^e soule, Christ
answered them, saying, Have ye
not read what is written: I am
the God of Abraham, the God of
Isaac, and the God of Jacob. He
is not the God of the dead, but of
the living. By this testimonie of
the holy scripture Christ decla-
reth, that though Abraham, Isa-
ac, Jacob, & all other of the faith-
full be dead, as concerning their
bodies, yet their soules live with
God, and are immortall.

Luk. 16 **T**he hystorie of the poore man
Lazarus, & of the rich unmercif-
full glutton, proueth evidently,
that the soules die not with the
body,

of Vertue.

body, nor yet sleepe vntill the
day of iudgement (as the vngod-
ly Anabaptists dreame) neither
are they cast into Purgatorie, as
the Papists teach, but that the
soules of the faithfull goe imme-
diately after their departure from
the bodie, vnto eternall glorie,
and the soules of the vnfaithfull,
vnto everlasting damnation, so
that the soules of all men are im-
mortall, and liue for ever, either
in heauen, or in hell, in glorie, or
in paine.

The parable of the vnrighte-
ous Steward, setteth forth also
the immortallitie of the soule, as
these wordes of Christ doe de-
clare. Make you friends, saith
he, of the wicked Mammon,
that when ye shall depart hence,
they may receiue you into ever-
lasting dwelling places.

The soule came againe to the Luk. 7
widowes sonne, to the Rulers
Daugh

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Daughter, to Lazarus, to them
that after Christs resurrection
came out of their graues, to Dor-
cas, to Eutichus, &c. Which thing
declareth manifestly, y^e the soule
dieth not with the body, but still
liueth and remaineth immortall.

Luk. 23

The thæse that hanged on the
crosse with Christ, said vnto him,
Lord, remember me, when thou
shalt come into thy kingdome.
Christ answered, Verily I say
vnto thee, this day shalt thou be
with me in Paradise. The body
of the thæse died shortly after, &
was committed to the earth. The
soule of the thæse was in Para-
dise with Christ. The soule
therefoze liueth, and remaineth
immortall, or else must Christ be
a lier. But let God be true, and
all heretikes liers.

Acts. 7

Saint Steuen being at the
point of death, prayed, saying,
Lord Iesu, take my spirit.

Saint

of Vertue.

Saint Paul wished to be loosed out of his body, & to be with Christ. I saw vnder the Altar, saith Saint Iohn, the soules of them that were killed for the word of God, and for the testimonie which they had, and they cried with a loude voyce, saying, How long tarrest thou. O Lord, holy and true, to iudge & auenge our blood vpon them that dwell on the earth: and long white garments were giuen vnto euery one of them. And it was said vnto them, that they should rest for a little season, vntil the number of their fellowes and brethren, and of them that should be killed, as they were, were fulfilled.

Of the glorie of heauen, and of everlasting life.

IF Sathan goe forth to tempt thee, that thou mightest lose the inheritance of the kingdome
of

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of God, & say vnto thee, that thou art a sinner, and an abominable liuer, and therefore thy faith is frustrate, and thy hope vaine, in looking for the glorie of heaven, for God is a righteous iudge, and rewardeth euery man according to his deeds & merits: let all these crafty assaults nothing moue or abash thee, but cel to thy remembrance, & beleue stedfastly, that the heauenly kingdome is not giuen thee for thy merits & deserts, for so shouldest thou receiue nothing but eternall damnation, but for the promises which God the Father hath made thee in Christs blood, if thou repent & beleue. Therefore cast away that righteousness which the hypocrits challenge by their good workes, and lay handes on that which cometh by faith in Iesus Christ: so canst thou not be deceiued, so can Satan win nothing at thy hand,
so

so can it not but come to passe,
that thou shalt enjoy the glory of
heauen through Christ Iesu. And
that thou mayest doubt nothing
in this behalfe, imprint these sen-
tences and examples of the holy
Scripture diligently and earnest-
ly in thy minde.

Examples out of the olde

Testament.

The Lord hath saued me, be, Psal. 23
cause it was his pleasure.

Praise the Lord, O my soule,
and all that is within me, praise
his holy name.

Praise the Lord, O my soule,
and forget not all his benefites,
which forgiveth all thy sinnes, &
healeth all thine infirmities,
which saureth thy life from de-
struction, & crowneeth thee with
mercie and loving kindeesse.

They that put their trust in Esay. 37
me, shall inherit the land, & pos-
sesse my holy hill.

Thy

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Ose. 13 Thy damnation (O Israel)
came of thy selfe. but thy saluati-
on cometh of me.

Examples out of the olde Testament.

That princely pꝛophet Dauid,
being thoroughly perswaded,
of the inheritance of the glory of
heauen, and the possession of euer-
lasting life, is the free gift of God
through Iesus Christ, as is deni-
ed to none, although neuer so sin-
full and wretched, if they repent;
being nothing appalled with his
former sinfull living, as though
that would plucke him from the
inheritance of the heauēly king-
dome, knowing what blessed so-
licitie and ioyfull quietnesse, the
soules of the faithfull do enjoy af-
ter the departure fro the bodies,
lamented, he tarried so long in
this vale of miserie, and no lesse
feruently desired to come and ap-
pears

of Vertue.

peare before the face of God,
than the thirstie hart desireth to
come to the water brookes.

The godly auncient Tobie,
knowing Gods exceeding great
liberalitie, in the gift of euerla-
sting quietnes, after the humble
submission of himselfe vnto the
Lord his God, wished rather to
die, than to liue, and beseeched
God, that his spirit might be re-
ceiued in peace.

Sentences out of the olde

Testament.

Fear not, little flocke, for it is Luk. 12
your fathers pleasure to giue
you a kingdome.

Euerlasting life is the gift of Rom. 6
God through Christ our Lord.

Whom God hath predestinate, Rom. 8
them hath he also called, whom he
hath called, them also hath he iu-
stified, whom he hath justified,
them hath he glorified.

The eye hath not seene, and the 1. Cor. 2

H

ears

The Gouvernance

eaſe hath not heard, neither hath
it entred into the heart of man,
what things God hath prepared
for them that love him.

Eph. 5. ² By grace are ye ſaved through
faith, and that not of our ſelves.
For it is the gift of God, & com-
meth not of works, leſt any man
ſhould boaſt himſelf.

1. Ti. 3 God ſaved us, not for the deeds
of righteouſneſſe which we
wrought, but for his mercie and

1. Ioh. 5 loving kindneſſe. God hath given
us everlaſting life, and this life is
in his ſonne: he that hath y^e ion,
hath life, and he that hath not the
ion of God, hath not life.

Apoc. 2 Wee faithfull unto the death,
and I will give thee the crowne
of life.

Apoc. 3 To him that overcometh,
will I give to ſit with me in my
ſeat, even as I overcame, & have
ſitten with my father in his ſeat.

Examples out of the new
Teſtament,

Elb

of Vertue.

The reuerend and auncient Luke. 2
father Simeon, being no-
thing appalled with the remem-
brance of his finnes, after he had
sæne and embraced Christ in his
armes, knowing him to be the a-
lone saalour of the world, shewed
himselfe readie, glad & willing to
die, that he might enioy that hea-
uenly inheritance, purchased by y^e
same Iesus Christ our Lord.

Saint Paul being fully per- Phil. I
swaded, that all his finnes were
washed away in Christs bloud,
desired to be loosed from that his
mortal boodie, and to be with
Christ.

FINIS.

Here follow certaine
godly prayers, for sundrie and
diuers purposes.

*A prayer for the Kings
Maiestie.*

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Lord our heavenly father,
high and mighty, king
of kings, Lord of Lords,
the onely ruler of Prin-
ces, which doest from thy
throne beholde all the dwellers upon
earth, most heartily we beseech thee,
with thy favour to behold our most gra-
cious soueraigne Lord King James,
and so replenish him with the grace of
thy holy spirit, that he may alwaies
incline to thy will, and walke in thy
way. Indue him plentifully with hea-
venly gifts, graunt him health and
wealth long to live, strengthen him,
that he may vanquish and overcome
all his enemies. And finally, that af-
ter this life, he may attaine everlasting
joy and felicitie, through Iesus Christ
our Lord, Amen.

*Obedience vnto our Princes, and loue
to our neighbours.*

For the Citie or Towne wherein
thou dwellest.

Except

of Vertue.

Except thou (O mercifull Lord God almightie) keep the citie, & watchmen wake but in vaine that keepe it. Therefore, O Lord God, send thy holy spirit into the hearts of them which rule our citie or towne, to the intent & we with them, and they with vs, may liue in thy godly feare, so that it may goe well with vs. And letter vs not, good Lord, to put our trust any more in worldly power, as money, horse, to a or, artillerie, gunnes, or strong walles, but much rather in thee, which art a defender of all them that put their whole affiance and trust in thee.

For Kings, Princes, and Rulers.

O Lord of Lords. Iesus Christ, thou art an example as glasse, or mirror of them which gouerne and beare rule of Realmes, countries, & cities, whō they ought to follow: for thou art the best and the wisest, and therefore canst thou not erre, nor doe any other thing but well: Wouchsafe with thy light

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of thy cleames, and with the fire of thy
loue, to kindle the hearts of all such as
thou through thy godly providence hast
instituted and ordained to be rulers
ouer the people, to the intent that they
through thee, as by a foregoing light,
may see and perceiue what is best to be
done, and fulfill the same, & that they
taking thee alwaies for a sure marke
of their eye, do not the thing which on-
ly seemeth good in their sight, but that
which may be to thy honour, to our pro-
fit, and to their health and saluation,
to the intent also that they may instill
and duly minister and execute their of-
fice giuen vnto them of thee, so that we
with them, and they with vs, may lead
a peaceable, vertuous and quiet life.
So be it.

When thou goest to thy labour
or worke.

O most kinde and gentle heauenly
father, I knowest, & hast taught
me how great the weaknes of man is,
so that no man without thy godly helpe

of Vertue.

can doe any thing. Whos vouchsafe
to lend vs thy holy spirit, that he may
strengthen, direct, and indue our un-
derstanding and reason in all things,
that we this day outwardly shall doe
abreue and take in hand, or it that we
inwardly shall thinke or haue in mind,
to the intent that it may be done to thy
glo:ie, and to the profit of our neigh-
bour. Amen.

A short prayer to be said at the recei-
uing of the mysterie of Christs
bodie at the holy Com-
munion.

O Heauenly & blessed father, I ren-
der vnto thee most heartie thanks,
for all thy benefits which thou hast
shewed vnto me, most wretched sinner,
but specially for the most sweete smel-
ling sacrifice which thy onely begot-
ten Sonne offered to thee on the Altar
of the crosse, by giuing his most pure
and undefiled bodie vnto the death,

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for the redemption of mankind: in the remembrance whereof, according to thy welbeloued sonnes ordinance, I now receiue this holy bread, most entirely beseeching thee, that I may both be partaker of the merits of thy deare Sonnes body breaking, and also lead a life worthe of so great a benefit, vnto the glory of thy name, Amen.

A prayer to be said at the receiuing of the mysterie of Christs blood in the holy communion.

O Blessed and mercifull father, thy loue toward me, sinfull creature, is so exceeding great & unspeakeable, that I cannot but giue vnto thee most humble thanks, namely, for the shedding of the most precious blood of thy deare sonne Iesus Christ, by þe vertue whereof, thy wrath stirred vp against me wretched sinner, is pacified, my ransom is payed, the law is fulfilled, mine enemies are overcome & put to flight. In remembrance of this so noble a
blessed

of Vertue.

hidozie, and of so great a benefit, I
am come to this thy table, O mercifull
father, to drinke of this cup: Desiring
thee, that as my outward man is com-
forted by the drinking of this wine, so
likewise, my inward man may be com-
forted and made strong by true faith,
in the p̄cious blood of thy most deare
sonne. O Lorde my heavenly father,
giue me thy holy spirit, which may so
rule and governe my heart, that I ne-
uer be vntthankfull of this thine ex-
ceeding great kindnes. But so traine my
life according to thy blessed will, that
whatsoever I do speake or think, may
be vnto the glory of thy blessed name,
and the health of my soule, through Je-
sus Christ our Lord, Amen.

A confession for all people, to bee said
in the Morning.

O Mercifull and most louing father,
whose loue is infinite, whose mer-
cie endureth for euer: We sinfull crea-
tures, trusting in thine vnspeakeable

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goodnes and lone to varden vs, doe ap-
peare this morning, before thy diuine
maiestie, most lowly confessing our
manifold finnes, & innumerable trans-
gressions of thy commandements and
fatherly will. Against thee onely, a-
gainst thee, O Lord, wee haue sinned,
therefore wee confesse our finnes, wee
acknowledge our offences, wee ac-
cuse our selues vnto thee, O mercifull
Lord, and will not hide our vnrigh-
tousnes. Wee find in our selues nothing
but ignorance of thy wil, disobedience,
mistruft, doubtfulness in thy goodnes,
incredulitie, hatred, and contempt of
all spirituall things, selfe-love, confi-
dence in our selues, and feruent lusting
after carnall things of this world. And
this tree of our corrupt nature bring-
eth forth continually in vs none other
fruite, but rotten & banauozle workes
of the flesh, in thoughts, wordes, and
deings, vnto condemnation. Where-
fore, wee humbly beseech thy fatherly
goodnes, euen so, thy Sonne Iesus
Christ

of Vertue.

Christ's sake, whom thou hast set forth
for a purchaser towards vs of mercy
through faith in his blood, to make
our hearts cleane. Take away our sin-
ne hearts, and glue vnto vs a true and
a liuely faith, which shal worke contin-
nually by love, through Christ. Haue
mercy vpon vs, so glue vs our stones,
for thy Sonnes sake. Crucifie our con-
science of remission of the same, by thy
holy spirit, by whose operation wee
may so mortifie in vs our old man, the
whole body of sinne, that wee continu-
ally dying vnto sinne, may walke in
newnes of life, to the glory of thy
name, through Iesus Christ our Lord,
So be it.

GOD preserve King James. God
preserve all his enemies. GOD
preserve his most honorable Councel-
lers. God orde the Clergie with his
spirit, in setting forth of his truth. God
preserve all nobility of this Realme,
and the Commons of the same. God
defend the fauourers of the Gospel.
God

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God change the hearts of our enemies,
and sende them better mindes. The
power of God destroy Antichrist, with
all his wicked kingdome. God send his
Gospel a ioyful & free passage throug-
hout the whole world. God send vnto al
degrees such grace, that they may
walke worthily in their vocations
and callings, Amen.

The peace of God, which passeth all
vnderstanding, keepe our heartes
and minds in the knowledge and loue
of God, and of his Sonne Iesus Christ
our Lord: the blessing of God almighty,
the Father, the Sonne, and the
holy Ghost, be amongst vs,
and remaine with vs
altwapes, Amen.

FINIS.

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